The Universalist Leader

Boston and Chicago — May 17, 1924

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The Universalist Leader

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—*From an Editorial in the Leader.*

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1. The Universal Fatherhood of God.
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3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

CELIA COONEY

WE recommend this editorial to the ministers and laymen of the Universalist Church. No more powerful bit of writing has crossed our desk. In one half column of a daily is the whole philosophy of religion, social service, education and politics. It is both an indictment of our failure, and a challenge to our manhood. For it pertains not only to the city of New York. It is a clarion cry to London, to Bombay, Chicago, Philadelphia, and all the other great cities of the world.

"For some months now we have been vastly entertained by the bobbed-haired bandit. Knowing nothing about her, we created a perfect story standardized according to the rules laid down by the movies and the short-story magazines. The story had, as the press agents say, everything. It had a flapper and a bandit who baffled the police; it had sex and money, crime and mystery. And then yesterday we read in the probation officer's report the story of Cecilia Cooney's life. It was not in the least entertaining. For there in the place of the dashing bandit was a pitiable girl; instead of an amusing tale, a dark and mean tragedy; instead of a lovely adventure, a terrible accusation.

"In the twenty years she has lived in this city she has come at one time or another within reach of all the agencies of righteousness. Five years before she was born her father was summoned to court for drunkenness and neglect; the Charities Department recommended then that her older brothers and sisters be committed to an institution. That did not prevent her parents bringing, with the full consent of the law, three or four more children into the world. Cecilia herself, the youngest of eight, came at four years of age into the custody of the Children's Society. Six months later, on the recommendation of the Department of Public Charity, she was turned back to her mother, who promptly deserted her.

"She was next taken to Brooklyn by her aunt and for ten years or so attended parochial school. At the age of fourteen her mother brought her back to New York, took her to a furnished room, stole her clothes and deserted her. A year later, aged fifteen, Cecilia became a child-laborer in a brush factory in Brooklyn, and was associating at night with sailors picked up on the water-front. At sixteen Cecilia was back in New York, living with her mother, working as laundress for a few months at a stretch in various hospitals. At twenty she was married, had borne a child, had committed a series of robberies, and is condemned to spend the rest of her youth in prison.

"This is what twentieth-century civilization in New York achieved in the case of Cecilia Cooney. Fully warned by the behavior of her parents long before her birth, the law allowed her parents to reproduce their kind. Fully warned when she was still an infant, society allowed her to drift out of its hands into a life of dirt, neglect, dark basements, begging, stealing, ignorance, poor little tawdry excitements and twisted romance. The courts had their chance and missed it. Schools had their chance and missed it. The church had its chance and missed it. The absent-minded routine of all that is well-meaning and respectable did not deflect by an inch her inexorable progress from the basement where she was born to the jail where she will expiate her crimes and ours.

"For her crimes are on our heads too. No record could be clearer or more eloquent. None could leave less room for doubt that Cecilia Cooney is a product of this city, of its neglect and its carelessness, of its indifference and its undercurrents of misery. We recommend her story to the pulpits of New York, to the school men of New York, to the lawmakers of New York, to the social workers of New York, to those who are tempted to boast of its wealth, its magnificence and its power."—*New York World.*

* *

THE HUNDRED TO ONE SHOT

THE man did not work for Mr.—— and he never had worked for him. I telephoned around and finally got the facts. The firm has been troubled by the man before. He is a dead beat. I hope you were not taken in by him. Mr. —— said he had worked that trick on several in Boston who had written to him to have the money refunded."

Thus runs the report sent in by the wife of one of our most important ministers, who hung on to the telephone until she got hold of the facts. A man pretending to be in that parish came late at night when the offices were closed and one stenographer was toiling alone to finish an urgent job. Hastily summoned to the sanctum, we could see at once that the chances were a hundred to one that the applicant for help was "a beat." All he wanted was two or three dollars for

a ticket home. We spent more than that on long distance tolls running down the various references he gave. We begrudged more the one and one-half hours he cost us. But the experience drove home two equally important principles.

Better sit up all night than let a genuine man suffer, even if the odds are a hundred to one against him.

Better "bother" with a case a week than yield meekly to a kindly impulse, to a desire to get rid of trouble, to the feeling that there may be one chance in a hundred he is all right, and thus fasten the habit of imposture on a man or woman who may be just starting out, fasten an evil on society, insure the victimizing of the less experienced and the consequent hardening of the human heart to woe.

As we said to this applicant, his arguments about being a Universalist did not count. We would do all in our power for him if he were Universalist, Catholic or Jew. But we were prepared to stay until morning to make sure that no impostor put over his game to the extent of a penny, and that no really needy man had to walk the streets.

Then he decamped.

* *

THE LODGE WORLD COURT

GOD has to have many voices to make His will known," said the wise man. "That is what I told my neighbor who objected to some things said at the Jane Addams Peace Meeting." On the same principle we can welcome Senator Henry Cabot Lodge's proposal for a "World Court of Justice" to take the place of the Permanent Court of International Justice, which Harding, Coolidge, Root and Hughes have urged us to join.

Did we not have this faith that God can use many and diverse agencies, we would be inclined to call the Lodge proposal fantastic.

If Coolidge will call another Hague meeting, and if other nations will come, and if they will throw overboard what Americans helped make, to which a distinguished American belongs and which is working well, and if we ourselves are willing to have every question to which we are a party go to the Senate before it goes to the Court, it is conceivable that we might get such a court in time.

But why spend the long and weary years necessary to bring this about, when to-morrow we might be a part of one of the most benficent institutions ever created to preserve the peace of the world under the terms of a protocol to which Elihu Root gave some of the best thought of his life?

The answer is, of course, that there is danger of contamination from the League of Nations. Separate entirely though the Court is, it grew out of that hated institution.

At the luncheon of the Associated Press in New York, April 24, 1923, the late President Harding referred to the beclouding of the situation affecting American adhesion to the Court "by those who shudder excessively when the League is mentioned and who assume entanglement is unavoidable."

Referring to the "Permanent Court" now functioning Mr. Harding said: "I earnestly commend it because it is a great step in the right direction toward the peaceful settlement of justiciable questions, toward the elimination of frictions which lead to war, and a surer agency of international justice through the application of law than can be hoped for in arbitration, which is influenced by the prejudices of men and the expediency of politics."

On one after another of President Coolidge's policies do the Old Guard statesmen fall tooth and nail. It would seem as if they were deaf, dumb and blind to the amazing revelation of confidence in the President the Republican primaries have shown. In no one of the President's policies are the rank and file of the Christian Churches of the country more interested than in his declaration for the present Permanent Court of Justice.

"God has to have many voices." Perhaps Cabot Lodge is one of them.

* *

THE NEW CONVENTION COMMITTEE

TAKING the place of one or two other Committees which have been discharged, the Cabinet of the Board of Trustees in obedience to the order of the Universalist General Convention has appointed a Committee on International Relations and World Peace, with Dr. Herbert E. Benton of Philadelphia as chairman.

Among the members are Dr. Frank D. Adams and Mrs. Herbert I. Cushman, of Providence. Another is to be appointed by the Director of Social Welfare.

It is proposed that this Committee "adopt a ringing resolution" against war. It is urged that they "put our denomination in the lead in the movement sweeping the country for peace." Good. All this will help. What we are concerned most about, however, is the definite concrete steps we can take together to get things like the World Court which will help make war unlikely.

There is a movement to induce us to pledge ourselves to have nothing to do with another war if it should come. Apart from the merits or demerits of the plan, is it not a divisive thing at a moment when we need to bend every energy along constructive lines? The people who reserve to themselves the right to decide each case on the facts when they develop are not necessarily cowards. If Christians they at the same time reserve the right to refuse participation in any war of aggression or wars promoted by the selfish and ambitious. They will no more pledge themselves to fight in any war than they will to fight in *no* war.

We are urged to make war a crime. That is our view exactly. As it stands to-day, it is not a crime under international law. We have a long, hard, but glorious, path to walk to make it a crime by extending the scope of international law, codifying it, patiently making new and better treaties, and organizing international machinery of every practicable kind to take the place of war.

There are those among us honestly fearful that we may do something to enable people to charge us with lack of patriotism. Some extremists will charge that any way, whatever step we take for peace. We should neither be deterred by any campaign of calumny nor provoked into foolish woods and acts which give real ammunition to the militarists.

Those who are working to end war are the real patriots. No service of the country could be so great as to make this a world of law and order. We recognize that nationalism with all its faults is far above strife of cliques and tribes which it supplants. We love the flag which symbolizes freedom, opportunity, equality, progress. But we never hesitate as Christians to proclaim that allegiance to God, to Jesus Christ and to the voice of conscience is the highest allegiance of all.

There is fighting enough to do to test the boldest of us. Let us do it with united forces and not divide on speculations.

May this new committee be one of real leadership.

* *

NEW YORK AND THE BELGIANS

AT the Battery, the lower end of Manhattan Island, Saturday, May 17, 1924, the Hainaut Memorial Monument presented by the Province of Hainaut, Belgium, to the city of New York, will be dedicated. The monument commemorates the coming of the Walloons, the first settlers of New York, in May, 1624.

New York, we are accustomed to say, was settled first by the Dutch. That is inaccurate. It was settled first by the people now called Belgians. New York, we say, was first called New Netherland. That is partly true. The city was called New Amsterdam and the state New Netherland, but before either name was used the land was called Nova Belgica, or New Belgium—a name which covered all the country from the mouth of the Delaware to the mouth of the Connecticut.

Stating these simple facts of history, we do not become partisans of the Belgians as against the Dutch. There is honor enough for all.

These Belgian refugees came from brave little Holland and under the auspices of the Dutch Government. The glory of the discovery in 1609 goes to the Dutch, although an English navigator, Henry Hudson, commanded the Dutch ship, the Half Moon, which first sailed up the waters now called New York Bay and the Hudson River. The series of celebrations being held this year in Florida, South Carolina, Georgia, Pennsylvania, New Jersey, on Staten Island and in the cities of New York and Albany are under the auspices of the Huguenot-Walloon-New Netherland Tercentenary.

Though the Huguenots were French and the Walloons Belgian, the Dutch gave them their chance at least in all the northern Huguenot-Walloon settlements.

And yet, so strangely do lines of influence cross and recross, it was Ussellinx, a Belgic Walloon refugee in Holland, who, as Dr. Wm. Elliott Griffis tells us in his latest book, "first proposed and for nearly thirty years, by pen and voice, pamphlets and speeches, urged the formation of the Dutch West India Company for the colonization of America."

It is a gracious thing for the people of "the Hainaut" to send this monument to New York. It is a high privilege for us to remember, among the many streams of influence which have made our country, this definite interesting contribution of the Belgians. Said Caesar over nineteen hundred years ago, the "bravest are the Belgians." Their descendants proved their bravery in the war.

No less do the Belgians of to-day show their chivalry and gratitude and their desire to hold fast to the friendship which holds our two countries together.

* *

THE USE OF THE SCRIPTURES

THERE are two kinds of people whom we should especially consider. There are the people who depend on the literal text of the Bible for doctrine, for comfort, for guidance. Taking one verse here and there, one can prove almost anything. This accounts for the infinite variety of belief founded on the Bible. But our Universalist fathers rendered a service in showing that the broad sweep and general tendency of Scripture favors the belief in God's impartial love of all His children. "Bible Proofs" and "Bible Threatenings Explained" render a service if—

If what? If we do not still further buttress the belief that this is the way to read and study the Bible. If we do not unconsciously block the road to something infinitely more profitable. And what might this be? It is the reading of the Bible in wholes and not in fragments. It is learning about it in its historical setting. It is studying it as sublime and life-giving literature. It is taking it for what it is and not for what it isn't. It is getting the true vision of God and Christ and human duty that is in it.

The picture puzzle method has had its day. The ingenious cutting and fitting and piecing together is a waste of time for grown men. There are grown up children and we have to treat them like children. But in what we teach about the Bible let us not deprive intelligent grown men and women of their birthright. And let us start little children right.

* *

HOW FAR CAN WE RUN AWAY?

THE Rev. John A. Hutton of England preached a sermon recently on "The Inevitableness of God." As it is reported in the *Christian World*, he says:

> "I have just been reading a book on the Einstein theory, which was full of surprising commonplaces. I learned, what, of course, I knew, but had not considered, that if a man goes twelve thousand miles away from any place on this earth, he can not thereafter take a single step in any direction without coming nearer home! That is to say, there is a limit to the distance we can run away, and when we have reached that limit we are where we were, only more exhausted."

That would have delighted the soul of John Coleman Adams, who had many a kindly argument with our young ministers who insisted on the absolute freedom of the will. Dr. Adams used to say: "Yes, you are free, but free like a colt in a twenty-acre lot. He can run in any direction, roll or lie down in the shade, but he can't get out of the lot." We are free within the universe but we can't get out of the universe. God's laws are part of our environment and Universalists cherish the great faith that no free soul can withstand the punishments of God or the drawing power of the love of God through all eternity. "There is a limit to the distance we can run away."

Modern Art and Religion*

Marion D. Shutter

IN some of the Italian cities, the installation of a great work of art, a statue or painting, was an occasion of public rejoicing. When Cimabue had finished his famous Madonna, it was borne by shouting crowds through the streets of Florence to its place in the Church of Santa Maria Novella. The street along which it was carried was called the "Street of Joy." The picture is still one of the chief objects sought by lovers of art who go to Italy; and "it is still hanging, dingy, and veiled by the dust of centuries," in the obscure chapel where Dante first saw it. Its panels are scarred by nails which have been driven there for the votive offerings, it is split the whole length by time's seasoning, and is scaled in patches. Thus I myself remember it. "Something in it," says Mr. Stillman, "by an inexplicable magnetism, tells of the profound devotion, the unhesitating worship, of the religious painter of that day, of faith and prayer, devotion and worship, forever gone out of art. And the aroma of centuries of prayer and trust still gives it a charm beyond that of art—the sacredness which lingers in the eyes which have looked into the sorrows and aspirations of the thousands of unhappy ones who in the past have laid their hearts before the Madonna of the Borgo Allegri."

Later I shall return to Mr. Stillman's statement about "the devotion and worship forever gone out of art." But we are gathered here to-day upon an errand similar to that which sent the glad feet of the Florentines so swiftly down the Street of Joy. We have come to unveil religious pictures, not like those of old time, not like Cimabue's Madonna, but pictures none the less religious, revelations of God—not in the face of Mary and the Child, but in pond and meadow and the flocks "in green pastures and beside the still waters." Such art as this speaks to a new generation, whose views of religion and of art are not those of the days of Cimabue. The painter is your own fellow-citizen—whose illustrious father it was once my privilege to meet upon an Atlantic steamer, and of whose son it has been said: "George Inness, Jr., occupies an important position in the history of the evolution of the American school; for he is carrying forward what has been so well begun, building upon a foundation of sound principles a new art, *radiant with his own genius.*"

I note in this connection that, at the time our Art Museum in Minneapolis was opened, the correspondent of a Boston paper who was present wrote back the following: "It was most interesting to watch these people"—meaning these good and simple souls of the Northwestern frontier—"to see the rapid development of the innate appreciation of art that belongs with the high order of intelligence, however untutored, of those sturdy Western colonists." It was charming to know that there was joy among the critics of Boston over this instance of redemption to art in our Minnesota wilderness; and I am sure the rejoicing would not have abated had the critic known that, at that very moment, in a private collection in our city, the Walker Gallery, there were five Inness pictures, two of the father's and three of the son's; of the first "Cromwell's Bridge" and "Harvest Time on the Delaware River;" of the latter, "Delaware Meadows," "Evening on the Delaware Canal," and "Mary Magdalene at the Sepulcher." These pictures recall what was said of both painters, "Art was with them the expression of the inner life of the spirit."

In fact, my own first glimpse of Florida came through the picture by George Inness, Sr., entitled "Early Morning in Florida," and my first idea of this place in which we meet, through his "Early Morning—Tarpon Springs," which hangs in the Art Institute at Chicago. I recall the tall, straight pines, the floating clouds, the rosy light upon the red roofs of the houses, and the "little bridge which leads across the narrow brook to that golden light which fills everything beyond." This picture was my introduction to Tarpon Springs.

Now that I am here in person, it is gratifying to know that my coming is in some way connected with that picture by the father which I saw many years ago, and with these pictures by the son, at whose unveiling I have the honor to speak. I am to say something to-day upon "Modern Art and Religion."

I. Development of Art

It is not to be wondered at that Cimabue's Madonna received an ovation from the people of Florence, or that thousands of pilgrims have since gazed upon it with reverence. It represents an epoch in the history of art, the transition from theological to religious.

1. It was a long step from what I call theological art—the old Byzantine, with its attitudes and symbols decreed by councils, with its stiff, lank, lean and ghastly Christs, its wooden virgins and its hideous saints—to religious art.

Begun by Cimabue, it was carried forward by Fra Angelico to its greatest perfection in expressing devotion and rapture and worship. We must remember that both the theological and religious art, however rude in form and crude in coloring, had their place and mission. In an age when few could read such pictures taught the multitudes the principles of the faith, the incidents of the Bible, the story of the Gospels, the life and death of Jesus, the devotion of martyrs, the history of the Church. The lesson was first, the painting was second. The walls of church and chapels became an illuminated Bible and a pictured history of the saints. However out of proportion the drawing, however stiff the figures, however distorted the anatomy or ghastly the faces, the minds of the worshipers were instructed and their hearts were touched. The mission of that phase of art was long ago accomplished.

2. From religious art it is another long step to natural art, which studied the human body and strove to express human emotions. That step was taken by Masaccio.

He has drawn the human figure, as it never had

*Address at the unveiling of the George Inness, Jr., pictures in the Universalist church at Tarpon Springs, Florida, Feb. 9, 1924.

been drawn before him. Instead of making his people look as if they had been cut out of colored paper and pasted upon the wall, he has so rounded the human form that it stands out from the canvas. Previous artists had no end of trouble with the feet. They either covered them up or made their figures look as if standing upon their toes. Masaccio foreshortened the feet. All this and more he did. Then actual portraits were introduced, and bits of landscape brightened the work of artists. The old themes were retained; but they were worked out with real people and enlivened with bits of nature. Adam and Eve were driven forth from Eden, as in the work of other artists, but Masaccio drew a real man and a real woman. The Virgin and Child were retained, but made to look like a mother and babe. The cross was still erected, but he who was nailed upon it and those who gathered about it were not a collection of impossible anatomies, but a group of human beings. That was the difference that came with Masaccio.

Masaccio may have seemed less religious than his predecessors, less religious than his contemporary Angelico, who, lost in his enthusiasm for spirit, cared nothing for flesh or form. Masaccio cared for truth—for the truth of Nature. While the subject was still religious in form, the characters were human. In "St. Peter Baptizing," the principal figure is not that of a joyful convert, standing enraptured over the ceremony of baptism which awaits him, thinking of nothing but the bliss that a new convert is supposed to feel and that Angelico would have made him feel, his eyes lifted to heaven and his hands clasped in rapture—not so; the figure of that naked youth, which Lanzi says made an epoch in the history of art, a figure now so faded that the colors are of a brownish yellow, "stands shivering on the brink," already chilly with looking at the water and expecting still more of a chill when he gets into it, shrinking from the ordeal so naturally that we can almost see him quake through the dust that has been for centuries gathering on the wall.

Look at the face of Peter in the "Tribute Money." The central picture shows Peter receiving the command to catch the fish and take the money from its mouth. The picture on the left shows Peter trying to get the money. What is the emotion which Masaccio paints upon Peter's face as he bends over his task? Angelico would have made that face radiant with the joy of obedience and fringed it with a halo of angels. He would have made that scene so bright and spiritual that one would think fishing were the highest employment of heaven. How has Masaccio painted it? The face of Peter is dark with the exertion he makes. He is evidently having hard work to get the money out of that fish. Masaccio simply aims to show how one naturally looks when making unusual exertion, even in obeying a divine command.

II. Humanizing Religion

In later times, the humanizing process has been carried still further. Not only have the devotees been turned into flesh and blood, but the objects of their devotion have been shown to belong to our common humanity, of like passions with ourselves.

Even where the old themes and subjects of art have been retained, a new spirit has been put into them. What impressed me most, as I walked through the galleries at the World's Fair, was this new spirit in the religious pictures.

The absence of those supernatural elements that were always prominent in the older art was most marked. The night of the nativity was without its angels. The holy family, without shepherds or magi, without halo or light from on high, showed Jesus meditating in the carpenter's shop, as any young man might be meditating upon his destiny, while Joseph and Mary watched their son. Somehow we are made to feel that human life is of one fabric; and that humanizing the scenes of the gospel does not degrade them, but makes the whole world kin. They are not marked out as rare and exceptional, but one with the fabric of the common day. "Man has always lived," says Hamilton Mabie, "even in rags and sin, with the radiance of the sky over him; so every cradle has rocked a son of God; so every mother has held the child of God in her arms; so every common duty of common man has been an opportunity for heavenly revelation; so every night the glory of the invisible God has been but thinly veiled from the plains where the grain ripens and the hillsides where the sheep are feeding." Christ came as we all came; and that fact does not lower him, it exalts the race.

The Son of man, in those pictures, was a simple peasant, blessing the children of the cottagers in his native village, and talking kindly to the poor and sick. The Mother of Sorrows represented Mary, after the Crucifixion, sitting with John the beloved disciple on one side and Mary Magdalene, bitterly weeping, upon the other. There is no harrowing scene of that crucifixion. In her lap she holds the crown of thorns and this tells the whole story. Her sorrow is not for a lost divinity, but for a murdered child. It is the Mother that speaks in her sad face. That picture brings to mind the words of Jerome: "Poor Mary! To others he is the Christ, the Saviour of Mankind, setting forth upon his mighty mission to redeem the world; to loving Mary Mother, he is her son, the baby she has suckled at her breast, the little one she has crooned to sleep upon her lap, whose little cheek has lain against her heart, whose little feet have made sweet music through the poor home at Nazareth; he is her boy, her child; she would wrap her mother's arms around him, and hold him safe against all the world, against even heaven itself."

III. Modern Religious Art

We do not agree with Mr. Stillman that "faith and prayer, devotion and worship, have forever gone out of art." There has been further evolution. The earthly landscape which now and then formed the background of the older painting has developed. It is no longer the incident but the event; no longer the embellishment but the entire scene. Artists of devout minds have made Nature itself the expression of religious feeling, the revelation of God. It is independent of theology. It does not conform to stiff and rigid rules. It is in harmony with science.

1. The traditional view of the world is that it is a creation which God completed centuries ago, set in motion, and left to the sway of arbitrary laws—a world of dead matter mechanically kept in motion. But the

living spirit of man could not long believe in a dead world, or a finished creation.

In "the later and larger world of science the traces and signs of God at work began to multiply, until in the mind of scientist, as earlier in the mind of poet, there slowly dawned the sublime truth of the growing world—the world of the living God, His vesture and garment, instinct with His life, overflowing with His creative power; the world which was not made but is being made, the unfinished world of perpetual miracle and wonder and revelation. This sublime world of living beauty and force is the witness and record of the continuous putting forth of the creative energy of God." That is the world as we conceive it to-day. It is a world over which lies no blighting shadow of a defeated purpose. It is a world whose beauty did not die in the curse upon Eden; for there was neither curse —nor Eden. Heaven and earth have always been full of His glory.

> "Earth's crammed with heaven,
> And every common bush aglow with God."

2. Now, "the response of the spirit of man to this continuous putting forth of the creative energy of God is registered and preserved in great art."

In painting, this art takes form in landscape, which pictures nature—its soul, its moods, its suggestions of the Infinite. A foreign artist is said to have once remarked at an Academy exhibition: "Why, it seems to me that Americans paint nothing but landscapes." That is our Religious School. It recognizes the divinity of nature—the presence of God in stream and rock and flower, in cloud and sun and storm. Emerson says: "The aspect of nature is devout. Like the figure of Jesus, she stands with bended head and hands folded upon the breast. The happiest man is he who learns from nature the lesson of worship." And George Inness, the senior, has said: "Every artist who, without reference to external circumstances, aims truly to represent the ideas and emotions which come to him when he is in the presence of nature, is in process of his own spiritual development and is a benefactor of his race." We are immersed in beauty, it is all about us, but our eyes have no clear vision; and it is the mission of the artist to touch our eyelids. Beauty is the Inness creed—translated into all forms, loved as spirit, religion, God. This your own distinguished artist searches daily and hourly, and worships. To perceive beauty is to catch a glimpse of God. One of the great scientists has said, "I think God's thoughts after Him." If Sir Thomas Browne is right when he says, "Nature is the art of God," then it is the high task of the artist to paint God's pictures after Him.

IV. The Art of George Inness

This hasty and imperfect sketch has seemed necessary to get our bearings, to furnish the background for this present occasion.

I repeat, Mr. Stillman is wrong—faith and prayer, devotion and worship, have not forever gone out of art. These pictures we unveil and dedicate prove it.

I am quoting from the brief speech of Mr. Inness at Providence last October: "In these pictures, I have attempted to represent the Twenty-third Psalm without the introduction of human figures, just through light and shadow. I said to myself, Can I arrest the attention and produce and induce a spiritual emotion? What the organist is trying to do through his instrument, I am trying to do through my art; only I have to appeal to you through the eye. I believe that more of our modern church decoration might profitably be done along these lines, instead of so many saints and haloes. Let us feel the power of atmosphere and light. Both reveal God. They lead us to religion."

It is related of a Scotch Highlander, old, worn and poor, that he was in the habit of going every morning a little distance from his cottage and standing there unbonneted for a few minutes. When asked one day by a friend if he were saying his prayers, he replied, with a rare smile, "I have come here every morning for years, and taken off my bonnet to the beauty of the world!" When nature is so reproduced by the artist as to awaken such feelings as those of the old Highlander, it is in the highest sense religious art.

Fortunate is the church that possesses, as does yours, these panels from the hand of the master. "This is the covenant I have made between me and all the people." "The path of the just is as a shining light that shineth more and more unto the perfect day." And the "Harvest Scene"—"seed time and harvest shall not fail." Of the crowds who have come, many say: "I like to sit there before them; they get me into a spiritual mood." They produce exactly the effect Mr. Inness desired. One who saw these later panels exhibited in the church at Providence said: "When I entered the church I did not know of these pictures, but there was a flood of subtle compelling light that drew me to the chancel, and there I saw what I had felt, 'He leadeth me'—the brooding presence of the Eternal."

1. And all the critics of Mr. Inness and his art testify that he secures exactly what Mr. Stillman says is gone forever, "faith and prayer, devotion and worship."

"Never has landscape art," says a recent authority speaking of George Inness, Jr., "produced anything of greater sublimity than the Inness style. Its contained serenity might almost be termed a devotional quality, so strongly does it suggest the triumphant tranquillity of the everlasting aye. The Lord is in His holy temple, let all the earth keep silence before Him. Its curtains are the mists of space and distance, its dome the sky, and its altars the rocks and hills. This is what we feel instinctively and subconsciously upon beholding the wonderfully luminous and atmospheric panoramas of meadow, hilltop, cloudland and stream that the American art gallery exhibition presents. In every canvas and back of the beauty of colors, the charm of dreamy light and trembling air, broods that eternal calm of nature which is so like the peace of God which passeth all understanding." There is a story of an old cobbler on the coast of England, whose cottage stood on a rock above the village. When asked if he did not feel stifled and imprisoned in his little shop, he would go into the next room, and throw open his door upon the infinite sea. Nature is our escape from loneliness and pettiness to God!

2. There is also an intimation of Something Beyond.

The same art critic just quoted continues: "The remote suggestion which constitutes one of the charms of Corot is present also in all the works of George Inness, Jr. None of his landscapes are studies of things near at hand; they begin at a considerable distance from the observer and stretch away into fascinating mysteries of far-off hills, or woods, or cloud-draped horizons." The earthly scene stretches on and on; sometimes it is lost in light, sometimes a ray from behind the clouds gilds an object remote—a cottage or a spire. The glory and the beauty are not confined to the foreground, they reach out into the unknown and beckon the spirit on. He who meditates upon the picture feels instinctively the suggestion of something more, of something further on, of regions of light and beauty that are not of earth." Of one of these pictures I wrote to a friend the other day—a friend who had lost the wife of his youth—"I have just been looking again at that picture by George Inness, Jr., 'Evening on the Delaware Canal.' The foreground is in shadow, but far beyond a little village and the spire of its white church are in wonderful light from some hidden rift in the clouds." And he answered: "I am greatly indebted for the beautiful and comforting message of sympathy, drawn from the Inness landscape. The cloud is, indeed, all about me, but there is light in the sky." So "in its art, the race sees the visible emblems of its immortality." So shall this church at Tarpon Springs become a shrine like Santa Maria Novella, and thousands of pilgrims in coming years shall tread the "Street of Joy" that we have trod to-day to worship before the Good Shepherd who leads us in green pastures and beside still waters.

And now let us hear the conclusion of the whole matter, as we close this review of the development of religious art, and our appreciation of these wonderful illustrations of its modern phases. Let us put that conclusion in the words of Ruskin to his students: "This is the thing which I know and which, if you labor faithfully you shall know also—that in *reverence* is the chief joy and power of life, reverence for what is pure and bright in your own youth, for what is true and tried in the age of others, for all that is gracious among the living, great among the dead—and *marvelous in the powers that can not die.*"

Our Prayers Together

Saturday, May 17

O God, we pour out our souls before Thee in gratitude because Thou dost not forsake us. When the shadows lengthen, and the days grow dark, and life loses its zest, and labor becomes irksome, and pain and sorrow prevail, it is good to feel that Thou art near, ever ready to help. And we thank Thee that we are never alone; that we are never at the mercy of the elements about us; that we are never fighting a losing battle without a champion to save us. In the midst of our grief and our anguish and our bitterness and our remorse, the light of our spirits comes from Thee, and the way out of evil we find in Thee. For all of this comfort and help we would praise Thee, not by words alone, but by lives so clean, so brave, so helpful, that men may discover through us the abiding presence of God in every human life. *Amen.*

Sunday, May 18

Dear Father, we present such an appearance of weakness at times; we act in such a cowardly manner; we attempt to escape our just dues. Help us to be honest with ourselves, to recognize our own sinfulness, to learn to avoid sin, if not by observation, then, O Lord, by keen suffering. We pray for sincerity, and courage, and nobility, that we may never seek to evade what our thoughts and our deeds merit. But through all trials and pains and troubles, may we preserve unruffled spirits because we know that Thou art thus teaching us to obey. *Amen.*

Monday, May 19

O God, our Father, we long for wealth, we sigh for fame, we yearn for power and applause. We thank Thee that there is something within us, however, that is not satisfied with any of these things, and we pray for spiritual desire, the desire for gifts of the spirit. May we long for unsearchable riches, may we sigh for humility, may we yearn for the power to overcome evil! Help us to ever ask through prayer for grace, to ever seek through the darkness of the night of sin for the light of purity, to ever knock at the door of love for the impulse to service! As the hart panteth after the water brooks, so may we, O God, long to know Thee and to do Thy will! *Amen.*

Tuesday, May 20

Dear God, help us to realize that all evil is a result either of ignorance or weakness, for if we understand that, we shall not be so eager to condemn those who have hurt us. Teach us to forgive. We can not help those we hate, so enable us to love them. Give us clear vision, that we may see the motives and the influences which determine men's conduct, and largeness of heart that we may forgive our enemies, in Christ's name. *Amen.*

Wednesday, May 21

Help us, O God, to base our opinions of men and events upon facts and not upon gossip and hearsay. We are obliged to judge each other's characters daily; help us to be impartial, to be observant, to be Christlike, to be intelligent in our estimation. May we ever remember that Jesus was killed by men who did not know him, who could not understand him, who were uninformed concerning him, and may we ever be careful about what we think and what we say regarding our fellows. In the Master's Spirit we ask it. *Amen.*

Thursday, May 22

We thank Thee, God, that we are often sustained by our hopes when all else has failed us; that as we advance on our way we are buoyed up by the prospect of success, even though that prospect may never be realized. Strength, counsel, daring, are born of hope, and hope in turn is the child of faith. We are indeed grateful that at the crises of our lives these hopes still burn brightly to illumine the darkness about us, for without hope we should perish. *Amen.*

Friday, May 23

Heavenly Father, we can not always distinguish between right and wrong; we frequently fail to obey the dictates of conscience because we are perplexed. Our prayer is for illumination. O God, light up our spirits that we may clearly see the hideousness of evil, and the beauty of holiness. Then we shall not stumble on in darkness; then we shall not stand in indecision; then we shall not fail to do our duty. Help us to gladly obey every law made by man for the good of man, but help us to recognize the supremacy of the moral law, and to obey it without question. Help us to do what is right regardless of the criticisms of men, and grant unto us strength to shun evil, and avoid cowardice, and turn from weakness, whenever the voice within bids us take up our swords and fight for truth. *Amen.*

Reprinted from "The Master and I" and "Forty-Seven Days with Jesus," by the Rev. George A. Gay.

Who Can Tell Me What To Do with a Million Dollars?

Arthur Nash

DURING the latter part of 1919 I held a conference at the Metropole Hotel, Cincinnati, Ohio, with the Rev. H. S. Bigelow, a great preacher of social righteousness, and Philip Ziegler, editor of a leading labor magazine. I have never been quite certain just how seriously these two brethren took that conference, or just how much they realized the burden that was on my heart at that time. However this may be, I want to recall the points of our discussion.

I was convinced at that time that what many, and especially these two brethren, regarded as a questionable experiment, was going to be one of the most successful, yes, I might say spectacularly successful, industrial ventures that the world has ever known.

Only a year before I had felt that strictly living the letter and spirit of the "Golden Rule" in industry, especially in the clothing industry, would be disastrous from an economic standpoint; but during that year we had, to my mind, proved in the A. Nash Company that the "Golden Rule" was the only infallible, unalterable, workable industrial and economic law in the universe, and I had become conscious that with a company working in obedience to this law, while practically all other companies were drifting or disobeying the law of success, a spectacular development was inevitable. As I owned practically all of the stock of the company at the beginning of the experiment, in the natural course of events I was *doomed* to become a rich man. Please let that word "doomed" register in your minds, for that was the horrible picture that was before me.

As I sat down with these brethren I said, "I see no way to go on with this experiment and avoid becoming a millionaire, and I do not want to be a millionaire. I have seen too many crimes committed under the protection of a millionaire's cloak."

They at first did not see the necessity of this, but as I pictured to them the development of the company if we went ahead improving our opportunities, and rendering the service both to the customer and to the workers in our factory that this law of God governing human relationships demanded that we render. our company, which was then capitalized at sixty thousand dollars, must inevitably grow into a great corporation of perhaps several million dollars. As most of this capital would be earned in the business as the expansions took place, which would necessitate that a very large part of it be distributed through stock dividends, my own holdings in the company would inevitably multiply into millions.

Perhaps they questioned my sanity, and I am frank to say that my vision at that time did not see this picture developing with anything like the rapidity which has proved to be the fact. Nevertheless, the picture was a real one to me and the result inevitable.

After considerable discussion, Mr. Bigelow said, it seemed to me more or less jestingly, "We have decided that Mr. Nash shall be a millionaire." Neither he, nor any other man perhaps, will ever know how that remark cut. Somehow I felt that it was true and I imagine I must have felt like a criminal being sentenced by a judge to some horrible punishment.

Only a few days after this I met the Rev. Harold Marshall of Boston, and told him something of this conversation. Dr. Marshall seemed to sense more deeply the thing that was in my own mind, and I have heard him many times tell great audiences that I had said to him, with a look of deep concern in my face and agony in my eyes, "I see no way to keep from becoming a millionaire." Now I am face to face with this doom. Let me give you some of the actual figures that have made the picture that I tried to paint to these brethren five years ago a present reality.

In 1918, the year previous to starting to try to live actually as I thought the Man of Galilee would live, do literally by every man and woman in our factory just as I would want them to do with me if our positions were reversed, and actually deal with every customer on our books as I would want to be dealt with if I were the customer, our company had done $132,190 worth of business. The first year of the Christ Crusade in our industry, 1919, we did $525,678 worth of business. The next year, 1920, which was considered a panic year in the clothing industry, we did $1,580,700 worth of business. The next year it was $2,077,559. We were hampered this year by lack of room in a building we had expected to be adequate for some time, and during the latter part of the year were compelled to move our entire factory into our present plant. In 1922 we did $3,751,181.25 worth of business, and in 1923 $5,958,508.67.

So far this year we have averaged more business each week than we did in the entire year of 1918, and we have averaged more business each month than we did in the entire year of 1919, and we did more business in the first three months than we did in the entire year of 1920. The business for the first four months exceeded by far the entire year of 1921. Our business so far this year has practically equaled the business for the same period of the two previous years, 1922 and 1923, added together.

Now as to the question of profits. Early in our experience, in a great meeting with the workers, the wage of the corporation was fixed on a piece work basis. It was decided that a fair remuneration for the company would be $1 per suit net profit. As our suits retail for $23.50, this is about 4 1-2 per cent on our turnover. This year it is evident that we will make nearly or quite five hundred thousand suits and our capital at the beginning of this year was one million dollars, so you can readily see that our profits, if we make the number of suits indicated, will be a half million dollars, or fifty per cent on our capital stock—and our earnings have approximated this percentage during this entire period.

With all of us, the workers and myself, investing our earnings and savings in stock of the company, and with the successive stock dividends, the workers now have over three hundred thousand dollars in stock and I personally hold over six hundred thousand dollars worth.

We are now in process of enlarging our corporation, making the capital three million dollars, and will very shortly declare another 100 per cent stock dividend. As any one can readily see, this will give me over a million dollars worth of stock in the A. Nash Company.

I am offering this statement to the religious publications of our country, with the privilege of using all or any part of it, for one purpose. That is because I want to know the answer to the questions raised above. I know that these papers are read by ministers and other thinkers who are spiritually minded and who think in terms of righteousness and peace.

I want to relate one other incident. I was in a great conference not very long ago, held under the auspices of the Federal Council of the Churches of Christ in America, in which the question was raised as to just how much right a man had who was making a large donation to a college or university (say five million dollars) to dictate what should be taught in that college or university and who should be members of its faculty. In the discussion some felt that such a man would have a degree of proprietorship and have a right to dictate. Others felt that no such proprietary interest existed. Finally I was asked for my opinion and my answer astonished and, I believe, chagrined many of those present when I said it was impossible for me to enter into any such argument, that the real question in my mind was, "What right has any man to have five million dollars to give to anything?"

I am frank to say in conclusion that I am purposely avoiding any discussion or even any elucidation of these points, because I want frank, honest consideration from any one who may desire to address me regarding the questions raised either directly or indirectly in this frank statement of mine.

I would add that I am conscious that there are those who have questioned my sincerity in the things that we are doing. From such I ask an answer to this hypothetical question: "What would a man do who sincerely and honestly wanted to follow the letter and spirit of the teachings of Jesus, if he were placed in the situation described in this article?"

Of course I have no way of knowing how many of the religious papers, especially the official papers of the various denominations, will publish this article; but I feel certain that if it receives a general distribution, I will have thousands of replies. I ask the privilege of reserving the right to quote from any communications received.

Avignon of the Popes

Winfred Ernest Garrison

AVIGNON, like some of the Italian towns which I have mentioned, has a long and unimportant history, but only one brief period in which it filled a large place in the eyes of the world and for which it is chiefly remembered. To most of us, Avignon means just one thing—the residence of the popes during that period from 1307 to 1377 which is sometimes known as the Babylonian Captivity of the papacy, though for the most part it was captive to nothing except the base passions of its own incumbents and the still baser ones of their cardinals and courtiers. The date of the return of the popes from Avignon to Rome is sometimes given as the beginning of the Renaissance; and perhaps it is as good a date as any for a movement which, in the nature of the case, did not begin at any particular instant.

Two hours on a fast train from Marseilles across the fertile plains of Provence and up the valley of the Rhone brings one to Avignon. It is a broad, flat river, with a broad, flat valley, but beside it on the right bank (the left as you go up stream, and across the river from the railroad) rises a rocky ridge which terminates in a bold bluff close to the river. On the most defensible part of this ridge, the part nearest the river, stood and still stands the old town with the name (now most inappropriate) of Villeneuve. There must have been an older town somewhere in the neighborhood when this one was new, if it ever was, but certainly nothing could look older than Villeneuve does now. And just opposite on the left bank of the river (the right as you go up stream), rises a still more commanding rock about which the town of Avignon grew up, built chiefly on the flat land and on the slope of the rock because there was not much room on top. The Gauls first built the town, perhaps about the time the Phenicians were laying the foundations of Marseilles on the coast, and later the Romans took it—naturally, for this part of Gaul was more thoroughly Romanized than any other, perhaps more thoroughly than any other region outside of Italy—and after them the Visigoths took it, and the Ostrogoths, and the Vandals. The Moors took it when they invaded Europe by way of Spain, and Charles Martel took it from the Moors when he stopped the progress of the Mohammedan invasion in the eighth century. And so on through bloody and still more complicated annals in the turbulent period following the dissolution of Charlemagne's empire. When that empire broke into three parts, the Rhone was the

dividing line between the western part which became the Frankish kingdom and the central section with which went the imperial title, and I am told that the Provencal boatmen on the river still refer to the left bank as "the empire" and to the right bank as "the kingdom." How long it takes some people to get a new idea, or to get rid of an old one!

Then at the beginning of the fourteenth century the popes came and set up their court and built their palace beside the rock, and partly on it, and gave Avignon its brief hour of splendor. It seems, too, that there was peace for a season, and great luxury and prosperity such as comes to towns (like Pasadena) where people go to spend the money that they have made elsewhere. There were beautiful buildings, brilliant society, gaiety, poetry, music and song. For the court, there was pomp and grandeur and the important sense of being at the focus of the world; for the common people, dance and Provencal song and sun-burnt mirth (as Keats so well says in quite another connection); and for both, doubtless many a beaker full of the warm south, full of the true, the blushful Hippocrene, or other equally satisfactory vintages. In fact, Avignon in the days of the popes had almost everything that a city and a religious capital could ask for—except religion and morality.

It is a massive and magnificent pile, that Palace of the Popes, built too much like a fortress to have been very comfortable as a residence, but the popes were doubtless willing to dispense with the comforts of life in exchange for its luxuries. It must have been a lovely place for intrigues, for it is as full of secret passages and hidden stairways and tiny rooms concealed in the thickness of its massive walls, as an old barn is of rat-holes. One can imagine what it was like when the palace was filled with a gay and dissolute court. An enthusiastic local guide-book assures us that we must not believe the derogatory statements which are made by contemporaries and eye-witnesses, but should accept rather the testimony of the novelist Daudet who paints a picture of its innocent cheerfulness and animation. Perhaps it was this testimony which made a priest in Rome feel justified in saying in a sermon recently that, while papal infallibility does not imply sinlessness, "we have reason to thank God that *all* the popes have been holy men." Still, the preponderance of evidence is that some of the popes have been bad examples for the young (I think it was J. A. Mitchell who said that first), and the Avignon popes were among the least exemplary.

How well an old town retains its appearance of antiquity depends chiefly upon the kind of building materials used. Ravenna, for example, whose brillient period was chiefly in the fifth and sixth centuries, does not look like an old city. It was built of brick on a level coastal plain. Stone had to be brought from such a distance that it was used only for the most important buildings. The residences and streets of the earlier period have been rebuilt half a dozen times, and what one sees to-day is a rather commonplace town apparently of the eighteenth and nineteenth centuries, containing a dozen or more wonderfully interesting buildings dating from the fifth and sixth centuries. The ancient things in Ravenna have a not much more intimate relation to the present town than the exhibits in a museum have to the cases and the building which contain them. Avignon, on the other hand, was build solidly of stone. It not only contains some important old buildings, but it looks its age as a whole. Its streets retain the general flavor of the Middle Ages, and strolling through them one is likely to find at any turn some fragrant bit of old architecture, some fragment of a cloister or a Gothic arched doorway, or a groined and vaulted ceiling, or a window with stone tracery, which halt one's progress like a sharp command and make the pencil and sketch-book leap from their pockets as automatically as a pointer's foot comes up at sight of a quail.

Some of these old buildings have been shamefully mistreated, and others are strangely modified for modern uses. The Gothic Chapel of the Templars, a fine structure of the twelfth century, has had a floor put in twelve feet above the original floor, and the upper part of it is the dining room of my hotel. The lower part is divided between a stable and carriage house and the hotel kitchen. The narthex, with its beautiful original vaulting and carved capitals, is occupied by horse-stalls at one end and a wood-pile at the other. The finest cloister that I have seen in Provence, in Villeneuve across the river, seems to be used chiefly as a chicken-yard, and the back of a butcher-shop opens into it on one side and a wagon-yard on another. The Church of the Benedictines is more strikingly but less distressingly modernized. Its front part contains the post and telegraph office; its tower is the receiving post for telegraph and telephone wires; the row of chapels between the buttresses on the right side has been made over into a greenhouse in connection with a small park adjoining; and the nave is now the Evangelical Reformed Church.

This last item one can view with some satisfaction, but I did not enjoy seeing another church with rather a good renaissance facade which had had all its inscriptions and reliefs roughly hacked off and had been turned into a garage. Most of this vandalism was the work of the French Revolution, when Avignon, after having been papal property for four hundred years after the return of the popes to Rome, was reannexed to France. Those were high days for the spirit of France. A monument erected in 1891 in the public square bears the words which the delegate from Avignon spoke in the National Assembly of 1790: "France is free. We throw ourselves into her arms. The French people will give laws to the entire universe, and all nations will join themselves to her so that all men shall be friends and brothers." Rather chesty words, as one reads them to-day, but their motive was not a vulgar eagerness for conquest, but a messianic sense of the mission of France as the advocate of liberty, equality and fraternity.

Avignon has close association with Petrarch, who spent his youth and early manhood there. The dates of his birth and death almost coincided with the beginning and end of the period of the papal residence at Avignon. Here he took "holy orders" and was attached to the papal court, the corruptions of which he mercilessly revealed while he was still drawing his income from benefices which the pope had bestowed upon him. Here he met Laura, with whom he formed

a perfectly proper and never very intimate attachment. And he withdrew from here to his convenient hermitage at Vaucluse, twenty miles away, to escape the distractions of that court which was too much with him, and to try to put Laura out of his thoughts (so he said) by writing sonnets about her. Whether the means were wisely adapted to the end may perhaps be best decided by those who have tried it.

Vaucluse is a spot of incredible loveliness, and a perfect revelation of the character of Petrarch. There was never a more perfect artist in words, or a more perfect poser. He sincerely admired the beauties of nature in their more romantic forms—though I could never quite credit the statement that he is the first man who is known to have climbed a mountain for the sake of the view. It is true that a new attitude toward nature began with the Renaissance, but I remember a letter written to his chum in Athens by a Greek monk in the fourth century who had gone over into Asia Minor to seek a suitable place for a hermitage and was charmed by the beauty of a spot which he had found. Doubtless also Petrarch sincerely desired to find a quiet place where he could write without disturbance. But he had no desire whatever to be forgotten by that world which he so ostentatiously forsook. He did not abandon Avignon without leaving a forwarding address for his mail and notifying his friends where they could find him.

So he chose a spot of most amazing beauty where a great spring wells up at the foot of a sheer precipice of three hundred feet or more and flows away in a blue crystal river, a spot whose fantastic rock-forms give an impression of nature in her wildest mood, but a spot perfectly accessible over a level and easy road in two hours from Avignon on a good horse. It is rather wonderful that such a combination of cliff and gorge and spring should have been found just at the edge of a level valley and so close to the center of culture and society. You can stand practically on the site of Petrarch's house and, looking toward the gorge, feel that you have left the habitable world far, far behind. (Or you could before they had built paper-mills in the gorge almost to the mouth of the spring. They disfigure the scenery rather more than the factories do Niagara Falls. The utilitarian Americans are not the only people in the world who sometimes sacrifice something of scenic beauty for water-power.) And you can sigh over your loneliness and enjoy your grief and write sonnets about your perfect isolation from all mankind and your indifference to the world's tawdry prizes and tinsel reputations. So Petrarch did, something like this, if you will permit a free translation of some lines which I only half remember:

> Alone, remote, o'erwhelmed by deep distress,
> I tread the paths of this rough wilderness,
> With downcast eyes and wrapped in somber thought,
> The world forgetting, by the world forgot.

Or, as he himself put it:

> *Solo e pensando, i piu deserti campi*
> *Vo mesurando a pasi tardi e lenti.*

And then you can turn in your tracks and look out over the pleasant valley and see the road winding away toward Avignon and note whether any of your friends are coming up this afternoon to observe and admire your picturesque melancholy. In fact, Petrarch was not so much in love with Laura in straightforward human fashion as he was in love with the idea of himself as a faithful and hopeless lover. When he enjoyed the solemn grandeur of the scenery, he always saw himself as a part of it, doubtless the most grand and solemn part. The spectacle that moved him most was not the gushing spring and the wild gorge, but Petrarch contemplating the gushing spring and the wild gorge. I do not know that he was any the less "the first modern man" for this complex and self-conscious attitude. Perhaps it rather confirms his claim to the title. A little frank self-analysis will reveal the fact that very often what one really most keenly enjoys is not the actual esthetic experience—for example, in looking at pictures or hearing music or climbing a mountain or taking a cold plunge—so much as it is the contemplation of one's self as the kind of person who enjoys that kind of experience.

Farewell to Japan

Samuel Gilbert Ayres

IT will surely not be out of place for me to pen a few lines regarding the farewell meetings held for us as we were leaving Japan. They were the sincere expression of our Japanese people's appreciation of the little which we have been able to do for them. They also bore evidences of the Japanese generosity and kindness of heart—something which has manifested itself on many occasions during our residence in Japan.

Early in March Mrs. Ayres and I were the guests of Mr. and Mrs. Stetson and our people in Shizuoka. Mr. Terasawa had planned a series of meetings together with a farewell for us. Mr. Ito and Mr. Kawabata were also present and assisted. Everything passed off nicely. The meetings were finely attended and the spirit at all of the gatherings was decidedly hopeful. The church had a formal farewell on Sunday morning after the regular service of worship. At this farewell addresses were read by the representatives of the various parish organizations. After the addresses Mr. Terasawa on behalf of the church presented both Mrs. Ayres and myself with a beautiful lacquer box. After we had replied to the addresses and thanked the people for their gifts, a group picture was taken of all who were present.

On Monday morning a farewell meeting was held by the mothers for Mrs. Ayres. Some thirty women were present. After a greeting had been extended to Mrs. Ayres, she responded, and gave a short address on "What Japanese Women Can Do for Their Country."

On Monday evening the night school students and faculty met in the church and were addressed by Mr. Ito and the writer. Full 150 were present.

Photograph taken at Shizuoka, March 2, 1924. Dr. and Mrs. Ayres in the center. Mr. Ito at their right. Mr. Mitamura of the Shizuoka church at their left. Then Stetson, Terasawa, Kawabata. The young men in the row behind are members of the English Bible Class. Mrs. Terasawa is at the right with Keishi in her arms. Behind her, also holding a child in her arms, is Mrs. Mochizuki, the wife of the faithful janitor.

At the close of my address the chairman of the meeting addressed a few words to me in which he spoke of the debt which the school owed to the Mission, and expressed the hope that when I reach America I will use my influence to promote lasting friendship between America and Japan.

These meetings in Shizuoka gave ample evidence of the progress of our work there. It is encouraging to know that the outlook for growth was never better, and that the church has the capable leadership of the Rev. Messrs. Terasawa and Stetson.

To tell the full story of the farewell gatherings in Tokyo would require too much time and space. I must mention, however, the farewell given in the church barrack one night in March. The audience room was tastefully decorated with lanterns and flowers. Addesses were delivered by Mr. Yasumura, Mr. Kawabata, Professor Smidzu, Mrs. Yosheoka and Miss Hathaway. To these Mrs. Ayres and I replied. Following this an entertainment was given consisting of a drama, singing, and the impersonation of some animals by our Blackmer Home girls. It was all good and thoroughly enjoyed by those present. After the entertainment refreshments were served.

Two weeks before this gathering we had been presented with a set of Japanese dolls which represent the Emperor and Empress and their attendants. They are represented as being in one of the rooms of the palace. This is something distinctively Japanese, and we shall be pleased to show it to our American friends.

The Ayres family left Tokyo on Friday morning, April 4. There was a large gathering at the station to see us off. As the train pulled out our Japanese young people together with our missionaries sang in English "God be with you till we meet again."

At Shizuoka, Mr. Stetson, Mr. and Mrs. Terasawa and other friends were on the station platform to say good-by and at Nagoya Mr. and Mrs. Nagano were on hand.

Our boat left Kobe on Saturday at 5 p. m. Here we also had a good "send off." Two of our Tokyo young men and one of our young women were on hand. With them were some foreign friends. So as the boat moved out we looked into their friendly faces, and heard their voices across the waters wishing us God-speed. These things we shall always remember, and they will become more precious as the years come and go.

We are now speeding towards home and old friends. We shall be glad to see once again the familiar places of the past, and to greet in person those who have always been close to us. We hope to have many opportunities to tell the story of our experiences during the past five years, and to bring to the attention of our American Universalists their great privilege of promoting the Christian spirit in Japan. If we in the homeland will do our part I feel certain that we Japanese people will respond, and that together we shall have a Japan Mission of which we all can be proud.

Shanghai, China, April 8, 1924.

The Virgin Birth of Jesus Christ---Concluded

Edwin C. Sweetser

NINE. If it be asked where the early disciples of Jesus obtained their information in regard to his birth, the answer is that his mother could have given it to them, and that she probably did so. While he was hanging on the cross he committed her to the care of John, the beloved disciple, who "from that hour took her into his own home." John is said to have lived to be ninety years old; and if, while he was tenderly caring for her, she told him, as she naturally would, the mysterious things which for many years she had "kept and pondered in her heart" (Luke 2 : 19) in regard to the origin of her wonderful son, it is easy to understand how the story obtained currency and how Luke came to mention it as one of the things which were "fully established" (R. V.) among the disciples.

10. Mary's account of the revelation which was given to her when she was informed of her approaching maternity need not be taken as representing objective realities. That is to say, she may not have seen and conversed with an actual angel through the operation of her physical faculties. The experience may have been wholly of a subjective description. It may have come to her in a dream, like the corresponding revelation which was given to Joseph, or in a waking condition like that of St. Paul at the time of his conversion, as he was nearing Damascus. If so, it was no less authentic than if it had been of a wholly objective description; and, of course, in describing it, she had to use such expressions as corresponded with the impressions which her mind and soul had received.

11. That this account of Christ's birth was not given to the world until after his resurrection may be granted without any prejudice to it. There were excellent reasons why it ought not to have been. First, because up to that time there was nothing to substantiate it, and to have told it would have done no good. On the contrary, it might have done much harm. No witnesses could have been summoned to support the assertion, and no one would have believed it, unless possibly a very few of his most devoted disciples, and they only towards the close of his life, if at all. Had Mary told this story while he was still in the flesh, she would have subjected herself to a suspicion of gross immorality and have brought reproach on her family. To keep silent concerning it, treasuring it in her heart till she could properly speak of it, was the natural course for her. And it was also entirely natural that, in speaking of Joseph to Jesus, she should call him his father; for in fact he was his foster-father, and it was customary then as now to omit the qualifying expression in speaking of a person who held such a relationship. If when speaking of Joseph in connection with Jesus she had habitually made use of the qualifying expression and distinctly called him his foster-father, she would have needlessly overstepped one of the customs of society and have given occasion for suspicions which would have brought reproach on her name.

12. The same reasons which induced Mary to keep these things in her heart until after his resurrection must also have induced Jesus not to speak of them openly. The impossibility of commanding belief in them, and his desire to shield his mother from false imputations, naturally prevented him from publishing the facts in regard to his origin—as did also the prudent policy, which he habitually followed, of refraining from an open declaration of his Messiahship until near the very end of his earthly career, in order not to intensify the hostility of his enemies and expedite his crucifixion.

Such considerations account for the fact that, until after his resurrection, even his brethren did not believe in him. Concerning his nativity, their relationship to him gave them no information. They were as ignorant of it as the rest of mankind.

After his resurrection, however, the considerations which had prevented both Jesus and Mary from publishing the truth about it became no longer operative. Then there was something to substantiate the story, something to give color to the probability of it, something irrefutable to make it easily credible. The astonishing fact of his return from the grave, abundantly proved by hundreds of witnesses (1 Cor. 15 : 6) prepared the minds of those who learned of it to believe the consonant fact of his supernatural origin, especially when they bore in mind the long series of miracles which had accompanied his ministry.

The miraculous termination of his earthly career made its miraculous beginning seem fitting and probable. There was no longer any reason for keeping silent concerning it, and it was therefore told as an added evidence of the truth of his claim.

13. But while it is true that, so far as we know, the whole city was not told until after his resurrection, it is equally true that on various occasions he gave intimations of it by using such language in regard to himself as would otherwise be inexplicable. Those sayings were of such a nature that even his disciples did not fully understand them until after his departure from them. But, even when he uttered them, some of them impelled his enemies to charge him with blasphemy. (John 5 : 18; 10 : 33.)

He habitually spoke of God as being in a peculiar sense *his* Father, not merely as He is the Father of all mankind, but in a special and distinctive way. He called Him "my Father," using the expression in such a connection that his enemies accused him of making himself equal with God. And, similarly, he spoke of himself as the Son of God in such a way as to distinguish himself from all others, calling himself the "only begotten" son of God and declaring that, as such, he should be honored by all men, as they honor the Father (John 3 : 16; 5 : 19-23). He said that his Father was greater than he (John 14 : 28), which would have been a superfluous and egotistical statement if he had held to God no other and different relationship than that which is held by the rest of mankind.

In the parable of the vineyard, he distinguished between himself and those persons who

were only the prophets of God by calling them merely the servants of the householder, and himself the well-beloved son (Matt. 21 : 33-37). On a certain occasion he questioned the Pharisees, saying, "What think ye of Christ? Whose Son is he?" and when they said "The son of David," he confounded them with an answer which plainly implied that his parentage was more than human (Matt. 22 : 41-46). And, finally, he associated his own name with the name of the Father in the parting command which he gave to the apostles, to go and preach the gospel to the people of every nation, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28 : 19).

Thus he habitually assumed and implied that his parentage was superhuman, and that the Almighty was his only Father.

14. That he often called himself "the Son of man" does not militate in the least degree against the truth of this assertion. For even should we grant that he used the expression to emphasize his humanity, its significance would be fulfilled by the fact that he was born of a human mother. To assume that "the Son of man" means the son of *a* man is to violate one of the commonest principles by which we interpret human language. Man is a comprehensive term, including both sexes in its significance, and the fact that Jesus was born of a human mother is sufficient to make him a son of man in the general sense of the term.

But, in the Bible, he is never called merely a son of man. He is invariably called "the Son of man;" and it needs but very little study of the passages in which the expression occurs to show that it always indicates his official position with reference to the establishment of the Kingdom of God. That is to say, it always refers to his Messiahship; and therefore it completely harmonizes with his other title, "the Son of God." "The Son of man" and the "Messiah" were synonymous terms, and in that sense he assumed the former title, often using it interchangeably with either "the Christ" or "the Son of God."

In his conversation with Nicodemus he said, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish but have eternal life. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have eternal life" (John 3 : 14-16). Here "Son of man" and "only begotten Son of God" evidently mean the same thing.

When, in answer to his question, "Whom say ye that I am?" Peter said "The Christ of God," he commanded the disciples not to publish it, saying, "The Son of man must suffer many things." Here, evidently, "the Son of man" and "the Christ of God" are interchangeable terms.

To the persecuting Jews he said, "The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live; for as the Father hath life in himself, so hath he given to the Son to have life in himself, and hath given him authority to execute judgment also, because he is the Son of man" (John 5 : 25-27). And on another occasion he plainly said to them, "When ye shall have lifted up the Son of man, then shall ye know that I am he" (John 8 : 28). By neither of those statements did he mean to assert his humanity. Of that, his enemies had no doubt. It was his Messiahship that they denied, and that he virtually asserted by calling himself "the Son of man."

To expose the baselessness of the assumption that by calling himself "the Son of man" he meant that he was merely a human being, one needs only to substitute the latter expression in the various places where the former occurs. Substitute "the Messiah," and the passages retain their true significance. Substitute "a human being," and they are reduced to absurdity.

15. Turning now to the objection that in their several epistles the apostles made no mention of his supernatural origin, the answer is not far to seek. For neither do they mention certain other events of great importance in his history. They do not mention his miracles excepting in a general way, nor his triumphal entry into Jerusalem, nor his trial before the Sanhedrin, nor his agony in Gethsemane. They enter but very little into his personal history, and if we had no other means of learning it we should know but little concerning it. The reason is that there was no necessity for telling his history to the persons to whom the epistles were written. They were written to established churches, whose members were already familiar with his history, and who therefore did not need to have its incidents restated.

Incidentally, however, the epistles do confirm the evangelists' narrative. The author of the epistle to the Hebrews, for example, makes the same distinction which Jesus himself made between the prophets of God and the Son of God, and calls Jesus the first-born Son of God, to whom even the highest of the angels are subordinate (Heb. 1 : 1, 2, 6). And St. Paul not only says that "God, sending his own Son in the likeness of sinful flesh condemned sin in the flesh" (Rom. 8 : 3), but, even more pointedly, that, when the fulness of the time was come, "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law" (Gal. 4 : 4).

These passages do not distinctly state that Jesus had no human father, but they strongly support such a statement.

16. There is a sense, no doubt, and a very precious one, in which all men are God's children, and another in which good people are His children peculiarly.

But neither of those senses, nor both of them together, can be made to cover the significance of the divine sonship of Christ. He is called the Son of God for the reason which was given to Mary when his coming was revealed to her: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore that holy thing which shall be born of thee shall be called the Son of God" (Luke 1 : 35). He is called the Son of God, like Adam (Luke 3 : 38), because he had no other father.

And just here it is worthy of notice that Paul calls him "the last Adam," and says that the first

Adam was "the figure of him that was to come" (1 Cor. 15 : 45; Rom. 5 : 14). Is not that at least an intimation that Jesus had no human father? And is there not in the fact, which can not be disputed, that the first human being had no human father a conclusive answer to the argument that if Jesus had no human father he would not have had a human nature? If with no human parentage the first Adam could be a human being, surely, with a human mother, the second Adam might be no less so. When we shall have fully explained the origin of the first human being, it will be soon enough to stumble at the New Testament's explanation of the origin of Christ.

17. His supernatural origin and perfect humanity, instead of preventing him from being subject to temptation as we are, and from being an example for us, made it possible for him to be all the more so. For there can be no greater mistake than to suppose that temptation is confined to men of low origin and little ability, or that it grows less in proportion to the increase of their power and the greatness of their opportunities. On the contrary, the greater one's powers and opportunities are, the more mightily he is tempted to make a wrong use of them. Many a man who in humble station was comparatively free from faultiness has been made very faulty by the temptations assailing him when he rose to some exalted station and found himself in possession of vast opportunity.

Give to any man on earth the power which Jesus Christ possessed, with such a consciousness of superiority to the rest of mankind, and you would increase his temptations to a degree far beyond what his virtue could bear. No other than Jesus could have resisted the temptations to which his consciousness of his origin and his power subjected him—temptations to arrogance, temptations to selfishness, temptations to grasp at a world empire, temptations to rule his fellow men by methods of force and ostentation instead of sacrificing himself to obtain their salvation.

His temptations were as much greater than ours as his abilities; and because he successfully resisted them he is our highest example—not to be copied in every detail, but to be imitated in regard to the spirit which he showed.

18. The New Testament story concerning his origin is not responsible for any erroneous theories concerning it—such as that of the priestly medieval theologians who taught that his virgin birth was necessary on account of the impurity of the marriage relationship and for the purpose of avoiding inherited sin—any more than a glorious sunrise is responsible for the Ptolemaic theory in regard to the cause of it. According to the Bible, "marriage is honorable in all," and children honorably begotten are "a heritage of the Lord." No true Jew would disparage the marriage relationship, and nothing was further from the mind of either Matthew or Luke than to cast an imputation on it.

Nor is this story disproved or to any extent discredited by the fact that divine incarnations and virgin births were believed to have occurred at other times and among the people of heathen nations. It is rather confirmed by that fact, which shows that it occurred in accordance with a widely prevalent feeling that such an event was a necessity for the highest good of mankind. It shows that by his virgin birth Jesus fulfilled what the Bible calls "the desire of all nations." And it is no more discredited by the unreliable character of mythological stories than good money is discredited by the existence of counterfeits.

Must we refuse to accept good money because of the counterfeits? Do not the counterfeits bear witness to the worth of the genuine? Let each be tested by itself, and only that be accepted which proves to be true. The heathen stories, when tested, are not supported by either internal or historical evidence. The New Testament story successfully meets every test to which it is fairly subjected. It can be traced to a source which is thoroughly reliable, and, instead of being inconsistent with the conduct of the person whose birth it relates, it powerfully helps to explain it. Like the keystone of an arch, it is upheld by the structure which it helps to uphold.

It fits into all of the rest of his history and helps to make it more credible, as it is itself made more credible by the wonders which followed it. From such a beginning such results might be reasonably expected. The cause was sufficient for the effects, and the effects imply no less a cause. His divine Sonship, as related by the evangelists, accounts for his superhuman wisdom, his frequent assertion of superhuman authority, his miraculous works, his resurrection, and last, but not least, the unparalleled devotion to him after his earthly life was ended—a devotion which led thousands to die for him rejoicingly, and which has continued to be the mainspring of the highest Christian activities. "The love of Christ constraineth us," said the great apostle to the Gentiles, and that same love has been the power with which the Church has won its victories even to the present day—love, not for the offspring of Joseph and Mary, not merely for a Jewish prophet, nor simply for a truly inspired man, however great and wise and good, but for one who was indeed the Christ, the only begotten Son of God.

We can not afford to dispense with this beautiful story in regard to the birth of our Lord Jesus Christ, nor can we afford to dispense with belief in the truth of it.

No "cunningly devised fable" can take the place of it; and the attempt of some persons to preserve its spiritual value while denying its truthfulness bears pathetic testimony to their personal need of it. If true, its value is inestimable. If not, nothing can give it any permanent value. For a while, those who have given up their faith in it may fondly imagine that they have lost nothing by doing so; but the broken vase will not long retain even the odor of the precious substance which it used to contain.

Logically, the Biblical story of that origin of Jesus is necessary to the system of Christian theology. Spiritually it is necessary to perfect our faith in him, and to quicken our devotion to him. Incredible if it stood alone, in its Biblical connections it is a highly important portion of a truthful and most wonderfully beautiful whole.

Communications

"THE TREE OF LIFE"

To the Editor of the Universalist Leader:

I wish you would tell us what you think the tree of life represents in Gen. 2 : 9 and Gen. 3 : 22.

This question was given to me in the Sunday school. I am sending you under a separate cover two reports of sermons by John Brown at Knoxville, Tenn.

Frederick S. Webb.

Sweetwater, Tenn.

In the old story of Creation to which you refer it tells us that the Lord God planted a garden into which He put man, and out of the ground He "made to grow every tree pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil."

In the third chapter of Genesis to which you refer the Lord God says man "has become as one of us to know good and evil." Then to prevent his eating of the tree of life and living forever God sent him out of the garden.

The early Hebrews are trying to explain the beginnings of things. Many other peoples, like the ancient Persians, the Chinese, the Greeks and the Dog-rib Indians, have similar stories. The story in Genesis is interesting and beautiful. It contains some wonderful truths, but it is not all true. For example, the idea that God does not want us to become like gods and live forever does not sound much like "God created man to be immortal and made him to be an image of his own eternity," or like "Now are we the sons of God." It is just a wrong notion of some very promising people who had started up in the world. So with the notion that God didn't want us to know the difference between good and evil. The fact is that this is the thing He does want us to know. "I am the Lord and there is none else. I form the light and create darkness. I make peace and create evil." As soon as the race grew up to the point where it began to realize that some things were right and some were wrong, morality began. The knowledge of good and evil and free will to choose is the greatest evidence of a wise and good God we have.

But we will have to read many books before we find a more sublime statement of a fundamental truth than Genesis 1 : 1.

* *

HELPED BY THE LEADER

To the Editor of the Universalist Leader:

I wish I had the time and the ability to express to you just how much the teachings of the Universalist Church do increase my faith in God and my love for Him. I had almost lost faith altogether, for I could not reconcile the teachings of my church (Presbyterian) to that of a good God. And yet I did not want to doubt, and the more I tried to reason it out the more bewildered and miserable I became. But, thanks to a kind Providence, just at the time I was about to despair, I received the *Leader* and some other Universalist publications. Immediately I saw that in reality I was already believing just the things the Universalist Church is teaching, but was afraid to grasp it because of the Orthodox views that I have always been taught as being the only plan of salvation.

Again assuring you of the help and the pleasure I derive from the reading of the *Leader*, I remain,

Sincerely and gratefully yours,

Mrs. Jas. H. Patterson.

* *

FROM ONE WHO LIKES THE LEADER

To the Editor of the Universalist Leader:

I am reading the *Leader* with ever increasing interest and profit. It is a wonderfully good, up-to-date religious paper. There isn't a page of twaddle in it. The paper is seizing the present favorable opportunity for a very sane and clear discussion of the fundamentals, the real fundamentals, of Protestant religion. I think the people who appreciate this ought to tell you so.

Very truly yours,

Rose C. Swart.

* *

"OUR PRAYERS TOGETHER"

To the Editor of the Universalist Leader:

At the annual meeting of Tuttle Universalist Church held on the evening of April 24, Mrs. Covell spoke very highly of the daily readings published in the *Leader* during the Lenten season, stating that she found them very helpful and expressing the wish that the *Leader* would continue to publish similar readings for daily use in the home. She concluded her remarks with the following resolution, which was passed:

"*Resolved:* That the Secretary be instructed to communicate to the *Leader* that it is the sense of this meeting that the daily readings published through the Lenten season should be continued."

I, therefore, submit this resolution to you for your consideration and trust that you will feel the importance of acting upon it.

Roy E. Russell,
Recording Secretary.

Minneapolis, Minn.

* *

OUR MINISTERS ARE FREE MEN

To the Editor of the Universalist Leader:

"If we accepted Mr. McLaughlin's dictum we should not be headed for the ministry," wrote Granville Hicks, replying to my little letter in the *Leader*. I received personal letters from several ministers and from some who are not ministers. All these letters reveal what, to me and to many, is the glory of our Church: Freedom.

We have no central authority. Our clergymen are free men. A letter is not a dictum of authority; it is the free expression of a free soul written to other free souls. This situation has always made dictation or authority impossible. Indeed, one clergyman writes me that we are too free to be practical; that at our Conventions we are always electing new inexperienced men; that experienced men are defeated; as though our war-cry for every Convention is "turn the rascals out."

"The single reason that has influenced most young

men against going into the ministry is the feeling that they would have to do violence to their ideal of truth," wrote Mr. Hicks. Of course he is referring to the large, conservative denominations. We have no official or group dictating the content of any man's mind or message. Any individual or group attempting such dictation would arouse the instant indignation of all our free clergymen and congregations.

I can think of only one force that at times resists the message of a free clergyman. That force is Community Opinion. Now and then a community decides that a certain minister is a destructive influence. The congregation dwindles to a little group unable to support the expenses of minister and church. Soon the end of his ministry in that community is evident to him. But this crisis never comes from a minister's idea of God, Jesus, Immortality, Prayer. It comes from his free expression of very radical social and ethical ideas. There is an unusual wave of reactionary force since the war.

But our Church has never closed the door upon radical social views. A young minister passes freely into our denomination, directly to a pulpit where he faces Community Opinion, there to do his work, there to learn a psychology the books overlooked.

Let us select thirty young men who have graduated from one of our divinity schools in the last few years. Let us search them out to-day. Fourteen of the thirty are still in the ministry. Where are the others? Some of them so utterly wrecked churches that these churches are still closed. Yet most of our strongest churches to-day have ministers of advanced social views. What does it mean? Why, it means that any minister who preaches his "ideal of truth" with love, intelligence and devotion can influence public opinion. And that any minister who preaches his ideal of truth with spite, contempt or venom is sowing the seeds of an inevitably unhappy harvest.

People will do anything, everything, for a man who believes in them and truly loves their highest interests.

Richard McLaughlin.

Hartford, Conn.

Some Interesting Religious News

THE Y. W. C. A. GOES FORWARD

Liberal elements of the Young Women's Christian Association won a striking victory at their national convention in New York City when an amendment to the constitution changing the basis of membership was approved by a vote of 1,627 to 366. Only 1,329 were necessary for the two-thirds vote required for the adoption of amendments to the constitution, and that margin was exceeded by almost 300.

This approval of the amendment, however, does not make it effective. It must be presented to the next national convention, two years hence, and must pass that by a two-thirds vote before it can be written into the constitution.

The question is one which has been agitating the association for several years. It affects a fundamental condition to voting membership, with an optional alternate. Thus, should it be made effective in 1926, it would be made compulsory on none of the 400 local associations composing the national organization, but would be elective to all. They could continue as at present or they could exercise the optional procedure.

At present any girl, regardless of race or religion, may become a member of the association; but only those actually holding membership in a church of a denomination affiliated with the Federal Council of the Churches of Christ in America may vote. The amendment provides that, regardless of race or creed, a member may vote, provided she adhere to certain stated purposes of the association and sign a pledge to endeavor to uphold those purposes in her life and in her membership. These purposes would require, among other things, that the applicant pledge "personal loyalty to Christ as Saviour and Lord" and accept what is frankly admitted to be "leadership into membership and service in the Christian Church."

Mrs. Dwight W. Morrow of New York presented the following case for the amendment: "My plea is for the alternate basis because I believe it is a change in form but not in spirit of the association. I would commend the wisdom of the commission that has put into it two wonderful safeguards. One is time. Even if the alternate basis is adopted, we have two years in which to study it. The other is the optional point. It is forced upon no association. They take it or not, as conditions seem to justify, but the great point, I think, is the psychological wisdom shown in the commission's report. It is a response to the youth in the association, and I believe that any association that disregards the youth in it is beginning to stop growing. Growth implies pain and discomfort and uncomfortable conditions. Having been brought up to believe that Presbyterians get the highest seats in heaven, I have been obliged to sit at the feet of some Unitarians whose boots I am not worthy to black. It would be much easier not to grow. It is the safe, comfortable, easy way not to grow, but just to go on in the way we have gone on, but is it fair to the children? The future, a very hard and difficult future, lies in their hands, and in this strange and different world after the war they are going to bear burdens that we never dreamed of, and for that reason has come to them a vision of much broader and more beautiful fellowship than we ever dreamed of. I do not believe that the personal basis is an evasion. I believe on the other hand that it is the searching test of loyalty, and if one single association wants it I think those honest-minded people should have it."

* *

ENTRY INTO WORLD COURT

At Springfield the Methodists in General Conference assembled without a single dissenting vote passed emphatic resolutions citing the history of the treaty providing for an entry into the World Court and calling on the Senate to approve the measure.

At Washington Bishop Brent, officers of the Federal Council and other Church leaders have been appearing before the Senate Foreign Relations Committee urging prompt action on the matter.

* *

DR. FOSDICK AT YALE

After giving his definition to the crux of the conflict between the fundamentalists and modernists in the Church, Dr. Harry Emerson Fosdick of New York proceeded to a short discussion of Immortality, in his lecture before the Fourteenth Annual Convocation of the Yale Divinity School.

"To-day there are two parties in the Church," he said. "To one party a mental category once worked out and expressed in Scripture is final. Men must never carry the living water in any other receptacle than that; to do so is to forego the right to call oneself a Christian. As a recent writer put it: The originator of the Christian movement . . . did have an inalienable right to legislate for all generations that should bear the name of Christian.

"To the other party nothing in human history seems so

changeable as mental categories. They are transient phrasing of permanent convictions and experiences. They rise and fall and soon pass away. To bind our minds to the perpetual use of ancient matrices of thought just because they were employed in setting forth the eternal principles of the New Testament seems intellectual suicide. What is permanent in Christianity is not mental frameworks, but abiding experiences that phrase and rephrase themselves in successive generations' ways of thinking and that grow in assured certainty and in richness of content.

"Many of us for years have been preaching the victory of God's purpose on earth. We have not surrendered to that superficial modernity which thinks that man, blowing upon his hands, can tackle the task of transforming human character and society and can win against the dead weight of a materialistic universe.

"To be ourselves of such a spirit that God can work His victory in and through us; to persuade others to be transformed by the renewing of their minds; to strive for the better organization of society that the divine purpose may be furthered, not hindered, by our economic and political life; and then to await the event in His way and time . . . such have been our attitude and our preaching, and they have seemed to us Christian.

"A changed category does not mean an abandoned conviction. At any rate, an increasing number of Christian ministers will go back to the New Testament as the fountainhead of their faith in God and of their assurance that His kingdom will come and His will be done on earth, without its occurring to them to expect the physical return of Jesus on the clouds of heaven."

* *

HOBSON'S CHOICE

If we had to pick and choose between fundamentalism and modernism, it would be a kind of Hobson's choice, according to the Dean of the Cathedral of St. John the Divine. Luckily the editors of Sunday supplements who are putting this choice up to us are not infallible. "Neither fundamentalism nor modernism is anything more than a temporary aberration."

Dean Robbins writes on "Fundamentalism and Modernism" in the *Forum* for May and calls them "two misnomers."

He asks why, if fundamentalism is merely another name for Orthodoxy and modernism for Liberalism, we don't say so.

Just what they are he describes with rare humor and fine insight. One is belief in the verbal inerrancy of the Bible and the other the direct descendant of Abbe Loisy and Father Tyrrell and the Catholic pragmatists of twenty years ago. Both are misnomers, he said.

"It matters nothing to the fundamentalist that this dogma of verbal inerrancy is not found in the Bible itself or in the ancient creeds of Christendom; that it was read into the record of Protestant reformers who drew up various confessions of faith in the sixteenth century and that it reflects their presuppositions as to the nature of inspiration. The fundamentalist joyously takes his place beside the sixteenth century divines and adopts their presuppositions. He insists that the Bible be accepted after the manner in which Mohammedanism accepts the Koran, as a book written in heaven and free from any trace of human imperfection. He carries the cosmogony of the opening chapters of Genesis into the twentieth century, and flings defiance at the whole vast and noble structure of modern scientific knowledge. In an English writer's witty phrase, fundamentalism insists upon the credibility of the whole of Judges and the edibility of the whole of Jonah. Its patron saint is Abraham Calov, who asserted that even the vowel points and accents of the Hebrew text were inspired, and coupled the assertion with the engaging prayer, 'Fill me, O God, with a hatred of heretics.'

"Like his sixteenth century predecessors the modern fundamentalist is a stout-hearted hater of heretics. He publishes from his pulpit lists of infidels including such names of light and leading as that of the late Walter Rauschenbusch, and consigns them to the lower regions; he petitions state legislatures to eliminate from schools and colleges text books containing the theory of evolution; he organizes a *posse comitatus* to hunt for heresy in theological seminaries and on mission boards. By his Torquemada-like activities he has given color to the popular impression that his motto is 'Keep the hell fires burning.'

"It is easy to forgive the fundamentalist his rich flow of picturesque invective. The worst of it may be matched by quotations from the *Congressional Record*, and, after all, much may be forgiven men who are dead in earnest and convinced that they are right. But what is not easy to forgive fundamentalism is its profound and perfect obscurantism, its hardening of heart against new revelations of truth through the noble medium of science. Day unto day of glorious scientific discovery has been uttering new speech of the divine handiwork in nature; night unto night has shown new knowledge of the immensities of the creation, but fundamentalism will have none of it. It will not even tolerate the possession by others of a vision of God to which its own eyes are blind, a revelation of Him to which its own heart is cold and dead. The root defect of fundamentalism is that it has no proper conception of the doctrine of divine immanence. Fast bound in the misery and iron of an untenable theory of the nature of inspiration, it does not believe that in the revelations of science, and in the results of scholarly study of the Bible, the Spirit of God is guiding men into new truth."

His objection to the modernist is that he undervalues history.

The defect in an admirable article is that he makes all modernists like the Catholic modernists who said that the test of truth for a dogma is not its correspondence with phenomenal fact but its value for the religious consciousness. There are many Protestants who hold this. "Can we use this," is the test. The Christ of Catholic or Protestant theology is to be worshiped even if he is proved to have nothing to do historically with Jesus of Nazareth.

The resurrection may be "subjective hallucination" in the minds of the disciples, but "it is a truth for Christian experience.'

According to Dean Robbins modernism is "based on a philosophy which denies the intervention of God in history," "accepts the most destructive critical conclusions," "plays into the hands" of both skepticism and superstition.

* *

DR. RECCORD ON MODERNISM

Augustus P. Reccord, pastor of the Unitarian church of Detroit, is anxious to disassociate modernism and Unitarianism. Writing to the *Christian Century*, he says:

"A few weeks ago, in an editorial, you spoke of the importance of dissociating modernism from Unitarianism. The article on 'The Virgin Birth' by Miss Maude Royden, published in a recent issue of the *Christian Century*, should enable you to effect this dissociation. What differentiates the modernist from the Unitarian is his unwillingness to accept the consequences of his own thinking. Miss Royden's article is a good illustration. Her argument plays havoc with the story of the virgin birth. Let me repeat it, as far as possible, in her own words. 'The record of it exists only in two of the gospels—and in both cases the genealogical tree shows the descent, not of our Lord's mother, but of Joseph, his alleged father.' 'Mark, who is the earliest writer of a gospel, does not mention the doctrine at all.' 'St. Paul, whose epistles were written earlier still, does not even seem to know that there was such a doctrine.' 'Neither does the writer of the fourth gospel.' Furthermore, according to Miss Royden, the doctrine casts a reflection upon the divinest of human institutions, human motherhood. 'To assume that God could not come to His people through the love of a man and woman is to assume that in love, when it is expressed in sex, there is something degrading.'

"The logic of the above argument would seem to be inescapable. One would expect Miss Royden to recommend the abandonment of such a discredited dogma as scientifically improbable, historically inaccurate and religiously unessential. Instead she recommends it as 'a very understandable symbol of a great and lovely faith,' *i. e.*, faith in 'the absolute purity of the birth of

Jesus Christ.' She even anticipates the time when 'this very doctrine, which to-day seems to set a kind of stigma on the birth which comes from the love of a man and a woman, will at last consecrate it,' as though anything could be consecrated by affirming one's belief in something that never happened. It is this willingness to sacrifice truth to tradition which differentiates the modernist from the Unitarian and handicaps him in his controversy with the fundamentalists, who stand unequivocally for tradition even at the expense of truth. Modernism is not yet Unitarianism but is it not 'on the way?' "

* *

BISHOP LAWRENCE ON LIBERTY

At the Fiftieth Anniversary Episcopal Church Congrees in Boston, Bishop Lawrence made a powerful plea for liberty of thought.

"The real issue which lies far deeper than the immediate settlement of these doctrinal questions is whether the Christian Church is to be a Church wherein there is large liberty of thought, opinion and interpretation, or whether the Church is to be even more than ever broken up into sects wherein each contains only those people who think and believe just alike; whether in such a historic Church as ours the layman is to have reasonable liberty of interpretation, or whether he is to be limited in his interpretation to those of his bishop, his rector, or the general sentiment about him.

"There is not a bishop, priest or layman of this Church who interprets each article of the creed as he interpreted it ten or twenty years ago.

"We must have mutual confidence, confidence in each other's soundness of faith as each interprets it, in his integrity and loyalty. A family wherein the brothers and sisters call each other liars and hypocrites is no longer a family, though they live in the same house.

"We must cultivate a broad sympathy, the habit of trying to appreciate the other man's point of view. Religious convictions reach into the very depth of men's lives and emotions; upon their faith rests their hope in this life and that to come. Hence when their religious convictions are disputed, they are touched to the quick, and the reaction is often painful and violent. They leap to the defense of their faith, not only by standing for their position, but by knocking down the other. And a man's loyalty to his creed is often measured by the violence of his defense. Whereas he who has full confidence in his faith can afford to go slow and try to understand the other man's point of view. Perhaps the opposing disputants have essentially the same beliefs, but, as is often the case, do not understand each other's language; by tradition or local habit they are using the same words, but with different meanings.

"Patience. It is a good rule for every clergyman or layman interested in religious subjects to read once in a while the life of a scientist or the story of one bit of scientific work. Contrast the patience of a Darwin or a Pasteur or of any student of science in the laboratory of to-day and realize how patiently and persistently he follows up his line of thought and experimentation, unwilling to come to a definite conclusion or conviction until all signs and acts bring him to that point, with one of us who may read two or three articles or a volume or two of theological literature, which is in harmony with our preconceived ideas, and then go forth and not only proclaim the thoughts that we have gained as truth but question the honesty or the loyalty of those who may not agree with us.

"No Christian can afford to be tentative in his deeper convictions. No one was more convicted of his faith than our Lord. On the other hand, no one of us can afford to shut his eyes intellectually or spiritually against any new ray of truth that comes to illumine or to broaden or vivify our convictions.

"And finally, the touchstone of all sincere belief is a love of the truth and a determination to reach it. Our Lord, when accused of being false to the traditions of his elders, turned upon his accusers with the charge, 'Ye seek to kill me, a man who hath told you the truth.' He said, 'I am the Truth.' "

JAPAN RELIEF AND REBUILDING FUND

Contributions Received by General Convention for the Six Months Ending March 31, 1924

California:		
Los Angeles, Y. P. C. U.	$ 6.47	
Los Angeles, church	60.00	
Pasadena	141.65	
Riverside	21.23	
Santa Paula	36.00	
		$ 265.35
Florida:		
Miami, Mission Circle	25.00	
		25.00
Illinois:		
State Y. P. C. U.	7.30	
Chicago, Mr. H. W. Morris	50.00	
Chicago, Church of the Redeemer	89.50	
Chicago, St. Paul's	133.00	
Earlville, Sewing Society	35.00	
Stockton, Sunday school	9.75	
Oak Park, church	140.15	
		464.70
Indiana:		
Anderson, church	12.00	
Manchester, church	9.00	
Muncie, church	123.15	
		144.15
Iowa:		
Webster City, Effie K. Jones	100.00	
		100.00
Maine:		
Auburn, Rev. H. A. Markley	5.00	
Bangor, First Church	42.49	
Machias, church	18.00	
Old Town, church	71.00	
Westbrook, Y. P. C. U.	3.50	
		139.99
Massachusetts:		
Attleboro, Murray Church and Sunday school	215.13	
Attleboro, North, Carrie Baker	5.00	
Adams, North, Mission Circle	25.00	
Boston, Charlestown	5.00	
Brockton, church and Mission Circle	17.50	
Brookline, church (additional)	2.00	
Cambridge, Third, Boys' Brotherhood Club	5.00	
Medford Hillside, Y. P. C. U.	12.00	
Melrose, church	46.20	
New Bedford, Mission Circle	31.00	
Palmer, church and Sunday school	50.46	
Salem, Marietta B. Wilkins	30.00	
Saugus, Fred E. Ewart	12.32	
Somerville, Winter Hill church	62.50	
Springfield, Second, Sunday school	5.00	
Springfield, Second, Y. P. C. U.	5.00	
Springfield, Second, C. B. G.	5.00	
South Shore League Y. P. C. U.	13.19	
		547.30
Michigan:		
Coldwater, Edna M. Safford	5.00	
		5.00
Minnesota:		
Rochester, Sunday school	6.00	
		6.00
New Hampshire:		
Alstead, church	7.00	
Berlin, church	3.00	

Derry, Elsie Gaskin	5.00	
Winchester, Rev. E. R. Walker	5.00	
		20.00
New Jersey:		
Morristown, Dr. and Mrs. H. N. Dodge	125.00	
Newark, Mission Circle	44.00	
		169.00
New York:		
Albion, Y. P. C. U.	10.00	
Bemus Point, church	6.00	
Brooklyn, All Souls, church and Sunday school	37.65	
Brooklyn, Good Tidings, Y. P. C. U.	6.00	
Brooklyn, Our Father	150.00	
Bristol, church	22.50	
Canandaigua, Sunday school	21.50	
Dexter, church	6.25	
Little Falls, church	10.00	
Middletown, Y. P. C. U.	3.00	
Oneonta, church	32.50	
Morris, Mrs. E. M. Swenson	5.00	
Watertown, Sunday school	15.00	
Watertown, church	40.00	
Rochester, church	150.00	
Troy, church	2.70	
		518.10
Ohio:		
Akron, church	4.00	
Cincinnati, church	87.00	
Cincinnati, Y. P. C. U.	8.75	
Cleveland, Sunday school	16.40	
Columbus, church	30.00	
Bryan, Henry Ellis	2.00	
Conover, Sunday school	10.00	
Eldorado, Sunday school	2.50	
Huntington, church	1.00	
Massillon, Miss Hattie Tillson	5.00	
N. Olmstead, church	1.00	
		167.65
Pennsylvania:		
Bradford, Mission Circle	8.50	
Philadelphia, Messiah	31.78	
Philadelphia, Restoration Church	52.00	
Philadelphia, Restoration, Y. P. C. U.	10.00	
Smithton, Sunday school	10.00	
Towanda, Mission Circle	33.00	
		145.28
Rhode Island:		
Providence, First Church	10.00	
		10.00
Vermont:		
Morrisville, Sunday school	2.00	
Rutland, church	1.55	
St. Johnsbury, church	4.50	
		8.05
Wisconsin:		
Wausau, church	241.60	
		241.60
Washington:		
Seattle, Lucy J. Cobb	100.00	
		100.00
A Friend		1.00
Canada:		
Halifax	16.25	
		16.25
		$3,094.42

THE PARABLES OF SAFED THE SAGE

The Parable of Grandpa and the Bow-Wow

There is a land which is called Switzerland, and I and Keturah journeyed thither in the Long Ago. And in one of the cities is a Great Pit wherein are Bears. And the Tourists buy Carrots and feed unto the Bears. And around the place are Booths where they sell Picture Post Cards which thou mayest buy and send unto thy friends, showing that thou art in a country where there are bears, as there verily are in thine own. And over against the Pit are the shops of the Woodcarvers, who sell Wooden Bears. And I purchased one of these, being half as tall as I am, and holding in his Paws a Wooden Ring for the holding of Canes or Umbrellas. And the bear is in my Study, and holdeth Canes that I have carried in Many Lands.

And all Children love the Bear, for he is Friendly, and his Glass Eyes are Kindly, and no little boy or girl could well be afraid of him. And the Head and Back of the Bear are Smooth with the patting and stroking of Little Children.

Now the Daughter of the Daughter of Keturah hath a Little Sister, and she is Two Years old. And she is about the Brightest Little Bit of Color that shineth up this old world. And almost every day, when the Daughter of the Daughter of Keturah and my Little Grandson are in school, then doth the Daughter of Keturah come over to see Keturah, and they climb the stair to where I work.

And I hear the little feet climbing the Stair, and a little Voice saying, I want to see Grandpa. Is Grandpa in?

And all the way as she cometh up the Stair, her Single-track mind is full of the idea of Seeing Grandpa.

But the minute she entereth the room, she taketh one good look at Grandpa, and runneth across the room and Huggeth the Bear, whom she calleth a Bow-wow.

And Grandpa is not in the running until she hath caressed the Bow-wow.

Now, if I were a silly old Grandpa, I should feel hurt at this. But I am neither old nor silly, and I do not intend ever to be either. And I Say Nothing but Saw Wood until she hath done with the Bow-wow. Then doth she run to me, and climb into my Lap, and put her Chubby Little Arms around my neck, and say, I love Grandpa.

And I have considered these things, and have remembered mine own conduct.

For verily, I have climbed slowly and with faltering feet up the Stairs of reverence and devotion, saying as I climbed on Stepping Stones of my Dead Self to Higher Things, I would see God. I would know more of mine Heavenly Father. And in this I have been sincere.

And then, as hath happened more than once or twice, I have seen some Trivial yet Pleasant Thing, and I have run unto it, and later have been sorry that I was so Fickle.

Now the Bible doth not say that Little Children are to enter into the kingdom like Grown Folk, which would be a Sad Misfortune, but that Grown Folk are to enter as a Little Child. And this doth Encourage Me.

Wherefore I pray, saying, O my God, who knoweth our Frame and Rememberest that we are Dust, Thou art more Wise and Just than to judge me Wholly by the way I turn to the right hand or the left in pursuit of this or that Trivial Thing in Life. Thou knowest Mine Heart even as I know the heart of this Chubby, Snuggly little Lump of Caprice and Affection. Judge me, O my God, as I judge this Little Child, and love me as I love her, and even a Little More. And have Merciful Mercy on the shortcomings of thy Fickle Children, for Lord, we love Thee more than these.

* * *

DAD WASN'T WORRYING

"Your boy is trying to write poetry, you say?"

"Yes."

"Why don't you discourage him?"

"Oh, the editors will attend to that."—*Boston Transcript.*

Young People's Christian Union

Conducted by Granville Hicks

MORE ABOUT YOUTH

Many young people are wearying a little f the constant publicity which is being iven them, and some of the most ardent orkers for an American youth movement re wondering if it will not be made im- ossible by the amount of talk which is lling the newspapers and magazines. lready a reaction has set in, shown by ie tendency to belittle the German youth iovements, as in an article in a recent sue of the *Outlook*, not altogether ac- urate perhaps, but interesting as the di- ect antithesis of the wave of sentimental rivel which was our first warning of what as going on. Youth movements have llen a little below par, and unless they egin to show decided signs of improve- ient they will fall even further.

Frankly recognizing this situation, the ditors of the *World To-morrow* have tried o present in their May issue a realistic icture of the situation. The two features f the number are a symposium of young eople's views and an article by Devere llen. The symposium deals with the roblem of adjusting social principles to ie need of earning bread and butter, of xpressing faith in a better social order hile facing the ever-present demands for ompromise. Mr. Allen's article is a iendly but searching study of the posi- on of youth movements to-day. He is articularly interested in the work that es ahead. His discussion of what a youth ioveme nt is and whether we have one in ie United States is as sound as anything iat has been written on the subject.

* *

USING THE VACATION

The *New Student*, the official journal f the National Student Forum, heads its test numbers with the line, "Spend your ummer—don't waste it." Good advice is is for young people as well as for old, pecially good advice for young people ecause they often have the whole summer ee. School and college are over and the uestion of what to do is raised. For some is settled at once, and they finish school nly to start work, but for others it is a uestion to be debated. And even for ose who work there is the period of isure which they allow themselves.

Good Unioners know how they will spend ie week of the summer. July 12-20 is ken care of. The Ferry Beach Conven- on and Institute is first on the list so far s they are concerned. They know from xperience that there is where they will et full value, where they will be sure to end a week and not waste it.

Other appeals come to the young people om other institutes in which they as oung people are interested. Southerners ill turn again to Chattanooga, where om June 20 to 30 an excellent faculty will be in charge. The Sunday School Institutes attract some, both the Convention and Institute at Ferry Beach and the Institute at Murray Grove. Here also the test of experience has shown that full value is always received for time expended.

Interdenominational Conferences

A few young people know about the interdenominational conferences, and probably more Unioners will attend such conferences this year than ever before. At Ocean Park, July 1-10, will be an excellent program of the kind always to be found there. Two of our own workers are on the faculty, Miss Beulah Cone and Mr. Carl Hempel. The small group of Unioners that has attended the Ocean Park conferences is always seeking to enlarge itself, and any Universalist who goes this year for the first time will find members of his own denomination, as well as members of other denominations, to welcome him.

Northfield always attracts a large number, and this year a considerable group of young people who are also interested in Sunday school work will be present. Some of the girls in the Union are interested in Camp Murray, the camp conducted for Universalist girls, this year under the charge of Miss Georgene Bowen of Providence.

Other interdenominational conferences are to be held at Silver Bay, Lake Geneva, Asilomar, Blue Ridge, and Seaback. These conferences are spread all over the country in order to provide every district with a conference. Unioners everywhere will find themselves within a reasonable distance of at least one of them.

Summer Camps

Somewhat different are the conferences which bodies of students are conducting this summer. At Woodstock, New York, from July 1 to Sept. 17 will be maintained an intercollegiate camp, an enterprise undertaken by students of four colleges together with the National Student Forum. Educators, churchmen, business men, labor leaders, and social workers will visit the camp and participate in its activities. There will be five conference periods of two weeks each and during each period the attendance will be limited to forty. Every student present will be expected to take his share in the conduct of the camp. Similar experiments will be undertaken at Camp Tamiment and Stonecrop, while at 'Sconset Moors, Nantucket Island, the summer school, now with a two years' history of success, will hold forth from July 13 to Sept. 21.

There is no lack of variety in these summer conferences and camps. The Y. M. C. A. lists nine, each reaching its own corner of the country. There are several conferences on industry, not a few on industrial relations, and of course there is the conference of the Student Federation of Religious Liberals, already mentioned in these columns. For the fortunate young people who are going abroad there are to be youth conferences in Holland, Germany, England, France, and elsewhere. All in all there is no reason why any young man or young woman shouldn't spend the summer and spend it wisely.

For the Quiet Hour

How often in a smooth and easy life do men, who have something far better beneath, appear selfish, effeminate, and trifling! Suddenly they are thrown into some position of high trust, great responsibility, or serious danger; are called upon to face an enemy, or submit to the hardships of the campaign; and lo! the character shows a stuff and a fiber—aye, and a tenderness for others—which no one ever gave it credit for. Resolute will, dauntless self-sacrifice, considerateness, show themselves, where before we could see nothing but what was pliant and self-indulgent. Trial has unmasked latent graces of character; and although spiritual character is a thing of a higher order than natural, yet it is developed according to the same laws of the mind.

Edward Meyrick Goulburn.

Until we begin to learn that the only way to serve God, in any real sense of the word, is to serve our neighbor, we may have knocked at the wicket gate, but I doubt if we have got one foot across the threshold of the kingdom.

George Macdonald.

Lest to evil ways I run
When I go abroad,
Shine about me like the sun,
O my gracious Lord!
Make the clouds, with silver glowing,
Like a mist of lilies blowing
O'er the summer sward;
And mine eyes keep thou from being
Ever satisfied with seeing,
O my Light, my Lord!

Lest that I in vain pretense
Careless live and move,
Heart and mind and soul and sense,
Quicken thou with love!
Fold its music over, under,
Breath of flute and boom of thunder,
Nor make satisfied my hearing,
As I go on nearing, nearing
Him whose name is Love.

Alice Cary.

We are saved to serve, and we are not safe unless we serve. The man whose life, however he may occupy his hands, is not a service of Christ, has no right to bear his name.

W. H. Clow.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

READING CONTEST REPORTS

Will all Circles having participated in the reading contest on Japan and the Child in America report immediately to Maude Lyon Cary, Little Falls, N. Y., Mission Study Chairman.

* *

THE SPIRIT OF OUR GREENSBORO PEOPLE

My last service in Greensboro was the last to be held in the hall on Market St. New quarters had been secured for the subsequent meetings. If the spirit and ability of the group there were common to all our North Carolina constituency our future here would not only be assured but that with such strength and efficiency that our rank with other denominations would be acknowledged by them, and our substantial support would be assured.

Dwight S. Ball.

* *

WOMAN'S DAY

The Woman's Day program at Columbus, Ohio, was highly successful, as it needs must be when our national president, Mrs. Ethel M. Allen, was chairman of the committee and a speaker, and since Mrs. Marian W. Lobdell, former national secretary, presided. There was a unity of thought and a perfection of execution worthy of veterans in platform work.

There were four speakers. Miss Imogene Holycross gave a brief, interesting presentation of the work of the Clara Barton Guild. Mrs. J. D. Streeper read a telling story. Mrs. Ethel M. Allen presented the national work in a way that aroused admiration and held the interest of the hearers.

The Rev. Almira L. Cheney, State Sunday School Director, delivered a very able and comprehensive address on "Women's Work." She outlined in an interesting manner the work of women from early Bible times, paid especial tribute to the worthy Pilgrim mothers, and commended the noble women of the present day.

The keynote of the address was summed up in the following, the words of Frances Willard: "The mission of woman is to make the whole world homelike." The speaker said that the way in which woman can best contribute to the great needs of humanity is to let her interests be world wide.

Suffrage, Temperance, Women's Federated Clubs and Missions were subjects taken up separately, and it was shown that they are avenues through which women can do mighty works, and can if they will set in motion waves of influence which will widen and extend to the eternal shore.

Miss Cheney concluded her remarks by telling the beautiful story of the young man who was so impressed by the picture of "Christ in Gethsemane" that he went out and consecrated his life to the work of the Master.

The music was a big factor toward the success of the meeting. The Junior Clara Barton Guild of twelve girls gave the first special number. There was a duet by Mrs. Blanche Price and Mrs. Lee Merrill and a solo by Mrs. Price. Miss Florence Wade did her usual splendid work at the organ. The flowers for the day were given in memory of Clara Barton by the local Clara Barton Guild and four Guild girls served as ushers.

A. A. M.

All Souls Universalist Church in Oakland, Maine, observed Women's Day. The Mission Circle was in charge of the morning service. Mrs. Milton Bennett of Bangor, a former pastor's wife, delivered the address. Three members of the Circle took part in the services by reading the Scripture lesson, responsive service and offering prayer.

There was a large congregation present who were very much pleased with the service.

Ruth S. Mann., President.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

* * * * * * * * * * * * * * * * * * * *
* Accommodations at Ferry Beach. *
* Apply for them *now*. Remember *
* that we expect a large convention *
* which will tax the Ferry Beach pos- *
* sibilities to the utmost. "First to *
* apply, first to be served." Address, *
* Rev. Elmer D. Colcord, 43 Berkeley *
* St., Springfield, Mass. *
* *
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MR. CUSHING'S SCHOOL

Arlington, Mass., has one of our best schools, as it surely ought to have with Mr. Samuel T. Cushing as superintendent, Rev. Charles F. Patterson as pastor and a dozen of our notable workers as "instigators and invigorators." On Easter Sunday 119 pupils were present, which was doing well for a school with a membership of 123. A reporter says, "Everything is going finely and we are off for the final lap of the season."

* *

A SUNDAY FOR PEACE

Rev. Rachel W. Billings, of Ruskin, Florida, believes that it is as appropriate for the church schools to have an annual Peace Sunday as it ever was for them to have an annual Temperance Sunday. We agree. Do you? Whether the Lesson Committee sees the point or not, we will have to devote some of our opening services to the cause of international friendship.

* *

WILL YOU DO LIKEWISE?

There is a loyal layman in Massachusetts, a printer by profession, who has been in the habit of sending us a check for ten dollars each year. The other day he sent back his pledge card without the cash but with an offer to give "fifty dollars' worth of printing." Now it happens that printing is just as good as money to the General Sunday School Association, for we spend thousands of dollars a year for "the black missionary." One of our officers instantly made out his check for fifty dollars and sent it to the printer, paying in advance for work that will have to be done in advertising the convention and institutes. Then the donor returned to us his own check for fifty dollars and received on our books credit for a cash contribution. It works out very delightfully for all concerned. Do you deal in anything that the General Sunday School Association has to buy?

* *

NEW HAMPSHIRE SUNDAY SCHOOLS

If the progress of Universalism in New Hampshire is to be judged by the attitude and spirit of the Sunday schools then indeed is there cause for rejoicing.

Certain facts stand out in review of places recently visited. Gorham—small, but healthy, with a superintendent who has a worshipful school with unusually good singing. Berlin—large kindergarten in proportion to school membership; chairman of religious education appointed. Woodsville—only one superintendent since beginning of school. What more could be needed when that one is Mrs. Mary Dole Randall? New Home Department organized. Claremont—increase in numbers and enthusiasm; well-attended monthly teachers meetings; large Bible Class for men. Winchester—Junior church service; new Home Department organized. Manchester—enthusiastic workers; forty children from Orphans' Home in Sunday school. Concord—weekly Teacher Training class; plan for Daily Vacation Bible School. Nashua—graded school with separate departments meets at 9.30; enthusiastic gathering for Go-to-Sunday-school Sunday.

The New Hampshire spirit is shown also in the fact that the State Sunday School Association is expecting one hundred per cent returns from all schools for the three missionary offerings of the year.

M. F. S.

Among Our Churches

Vermont and Quebec Letter

Convention Meetings.—The various organizations of the Universalist Church will meet in St. Johnsbury, June 23 to 26. The session will open with the Y. P. C. U. banquet on Monday evening, June 23. Later in the evening, while the young people are enjoying the hospitality of the St. Johnsbury Union at a social affair, the ministers will gather for conference. This meeting is arranged at the request of many of our men who attended the conference during the winter at Brattleboro and who felt there was much benefit in such a gathering. The usual gatherings of the Young People on Tuesday morning, of the Woman's Missionary Association on Tuesday afternoon and evening, and of the General and State Sunday School Association on Thursday morning, will be held. At all these meetings attractive programs are offered. Following the precedent established last year, a meeting for the laymen is planned for Thursday afternoon and evening. The men of the St. Johnsbury parish are making elaborate preparations for the entertainment of a large number of men from other parishes. The program is most attractive, Victor A. Friend, president of the Universalist Comrades, speaking both afternoon and evening, Robert L. Whitney of Marlboro, N. H., president of the New Hampshire Convention, bringing the greetings of that state, and Hon. Stanley C. Wilson of Chelsea, Vt., bringing the message "Faith in Law" to our people. Programs of the Convention in full will be out about May 20. * * **Chester.**—This parish being deprived of the services of Rev. George W. Perry, who has entered upon his summer work at Eagle Camp on Lake Champlain, has called to its service Rev. Fannie A. Austin of Florida. Miss Austin has accepted and begins her work the middle of May. Thus another Vermonter has returned home. We do not know that Miss Austin is a native of Vermont, but much of her early life was spent here and that qualifies her for the company of the saints. They all come back sooner or later. * * **Easter.**—Some great results were secured in the pre-Easter campaign in many of our churches. The results in membership have been or will be published, but in many parishes results are very evident which can not be shown by figures. In Washington, for instance, there were no accessions, but there was a revival of interest which made glad the hearts of the people. The same is true at Concord and many of our smaller parishes, where increased church membership is not always possible, but where a determined loyalty manifests itself continually. At Brattleboro and at Barre, our largest parishes, the numerical results were very large, but in neither place did these compare with the meaning to our church life of the evident continued consecration of those who long since acknowledged the Master's leadership. * * **The Superintendent's Parish.**—The Superintendent is more fortunate than other ministers in that his parish has no physical limitations, it is everywhere, and wherever there is a loyal soul, whether in the midst of a busy city parish, or in a little country village, or on an isolated mountain farm, the privilege of ministration, of bearing the Master's message, or, better still, of receiving the expression of faith that is given to these loyal followers, is his. From Winooski, the hustling little city on Lake Champlain, which to the uninitiated might seem a bit out of some foreign land, came the usual Easter message from the Blossoms, mother and daughter, as far as we know the only church members we have in that locality. There has not been an Easter for many years that we have not received some message from these loyal people and it is always one that gives us a larger faith in our kind. From Orleans, on the other side of the state, came the word from Mrs. Chandler, likewise a word of faith and loyalty. Mrs. Chandler, as far as I know, is the only surviving member of the original church organization of the State Convention which was formed in Northfield in 1860, and which was the beginning of the spiritual life of our Church in Vermont. It is Mrs. Chandler who likes to tell Dr. Charles R. Tenney how she used to hold him on her knee, just as the other elderly woman from the neighboring town of Glover, where Dr. Tenney's father held an early pastorate, tells him that he isn't as good looking a man as his father. And then right in our own town there was the personal message which we received from Mrs. Gilbert, who in her life and her faith has given to us the supreme message that the gospel which it has been our privilege to inherit and to interpret as best we might is a gospel of power in human lives and characters. All of these women have met with what men call misfortune in their later days, all are physical invalids, and all of them are inspirations to us whose faith does not always seem to have made us as strong as it made these pioneers. * * **Sunday School Institute.**—Goddard Seminary has always been known as a Universalist institution. It has always had an influence upon the life of Vermont as a liberal and liberalizing institution. We think, however, that no work which it has ever undertaken has been more promising than the opening of the Summer School for Sunday School Workers which will take place this year. From Aug. 31 to Sept. 5, the principal and trustees of Goddard Seminary invited the Sunday school workers of Vermont and the surrounding country to meet for instruction and conference upon Sunday school problems. The faculty, which has been arranged for by Dr. Huntley, will be the best that can be secured. The opportunities for recreation will be unsurpassed. And if the institute isn't largely patronized it will be the fault of the people rather than the opportunities which are offered. But Vermonters are far too canny to let an opportunity like this get by. * * **Association Meetings.**—Because of the June meeting time of the State Convention, the Association meetings which have come in that month seem to be done away with. The Northern Association will hold a business meeting during the session of the Convention to decide whether to discontinue its active existence; probably the Central will make some such arrangement during the Sunday School Institute at Barre. We hope to continue the Green Mountain Association by holding a pilgrimage each year at Barnard for the entire state. It is with no small regret that we see the passing of these associations, all of which were organized with the coming of Universalism to Vermont and one of which was organized previous to the organization of Universalism.

George F. Fortier.

Mid-West Letter

Chicago, Redeemer.—Dr. Fisher baptized eight children on Easter Sunday. Mr. Henry Lee, long a loyal member, has given the church $500, to be used as a permanent endowment trust fund yielding $32.50 a year. Would that many others throughout our Zion would "go and do likewise." * * **St. Paul's on the Midway.**—Dr. Brigham says: "Easter was a wonderful day. Starting with an early morning Y. P. C. U. service, with breakfast served at 9 a. m., gave us the finest audience we have ever had. Chairs had to be brought in. The music was especially fine and appropriate. There were three baptisms, and seven united with the church." * * **Peoria.**—Dr. B. G. Carpenter's audiences averaged over five hundred the three Sundays before Easter, and on Easter Sunday scores were actually turned away. New members received, 116, all adults. Previous to Easter Dr. Carpenter held a week of special meetings, speaking on "A Faith That Functions in

Daily Life." Sunday school and all other departments are in fine condition. * * **Joliet.**—Dr. Macpherson received twenty new members at Easter. There are as many more good prospects for Children's Day. The church was filled to capacity. Leading churches in Joliet united with our church for a three-hour service on Good Friday, from 12 till 3 p. m. * * **Hoopeston.**—Six were received into the church on Easter, by Rev. C. A. Polson, pastor. One Mexican, full-blood, college bred, and personal friend of President Obregon, of Mexico. A young man whose brother is a Dunkard minister. Within two years the Hoopeston pastor has received forty-five new members. The chapter of Comrades in Hoopeston is alive and very active. An average of fifty men have been present at its meetings. Ladies' Aid, Clara Barton Guild, and other organizations are in splendid working condition. * * **Sycamore.**—Congregations were large on Easter Sunday. The offering was the largest under the pastorate of Rev. N. E. Spicer. The Sunday school, assisted by the church choir, presented "Easter Hope." Mr. Spicer baptized three children. Two who expected to unite with the church were unable to attend, but will come in soon. * * **Greenup, Ill.**—Our church here is not active but our aged and beloved brother, J. K. Dillon, once pastor there, writes: "I wish you great success in preaching the gospel of the reconciliation of man to God. I will be seventy-seven years old in July next, and I feel that my time on earth is short, but the universe is mine to survey, and my faith abides." * * **Iowa, Mitchellville.**—Rev. O. G. Colegrove is doing a fine work. Progress is being made on the new parsonage. Mr. Colegrove is still seeking funds to pay for it and needs $1,000 more. Colegrove will get it too. He never stops until he succeeds! Rev. Laura B. Galer recently assisted Mr. Colegrove in a meeting, and good results were achieved. Rev. Otto Raspe of Waterloo also gave valuable assistance in these services. Good Easter service held. * * **Webster City.**—Largest audience at Easter under the present pastorate. Rev. George Wood, minister, preached on "The Easter Impulse," and received eight new members and baptized four. Our church united with other churches for the observance of Holy Week, and Mr. Wood preached the sermon on Good Friday. He has also been invited to preach the baccalaureate sermon for the high school graduates on May 25. A Young People's Christian Union for the intermediate age has been organized by Mr. Wood. The Webster City parish celebrates its fiftieth anniversary June 15, and Dr. Lowe is expected to be present. Mrs. Wood and little son, Hatherly, are still in England, but are expected to return soon. Contributions to Japan and other missionary interests have been made by Webster City Universalists. * * **Waterloo.**—Ten new members were added to our church on Easter. Audiences have been above the average recently, and Sunday school bigger and far better than ever before. The church and people are getting ready to entertain the State Convention on June 10-11. Mr. Raspe is a tireless worker. * * **Mount Pleasant.**—Special services were held here by Dr. Vallentyne, of Oak Park, and Rev. Luther Riley Robinson, Mid-West Superintendent. Three accessions to the church. Rev. Pliny Allen, of Galesburg, preaches occasionally in Mount Pleasant, and Hon. Roger S. Galer and his wife keep Sunday school going and growing. * * **Osage.**—Dr. F. Osten-Sacken, the pastor, has recently been given the fellowship of the Iowa Convention, and settled in Osage. His sermons are greatly enjoyed. * * **Wausau, Wis.**—This is truly a great church. The trustees voted to accept the 5 per cent quota. The Ladies' Aid recently held a spring sale, making large sums. Easter began with a sunrise service, conducted by the Y. P. C. U., which was well attended. Church was filled at the morning service, and twenty united with the church. Ten were baptized by the pastor, Rev. William Taylor. Another large class is being prepared for June communion. On Holy Thursday, Mathew's "Triumph of the Cross" was sung by the vested choir, followed by communion. * * **La Crosse.**—Rev. Nellie M. Opdale is pastor here. The Sunday school has doubled in a year. This is very encouraging to every one. Mrs. Opdale issued a fine "Lenten Program," and took part in the Good Friday service in the First Congregational Church under the auspices of the La Crosse Federation of Churches. She has organized a successful troop of Boy Scouts, and on Easter evening the Sunday school, under her direction, gave a fine program, issued by the General Sunday School Association, called "His Spirit Lives." * * **Muncie, Ind.**—Report has come of the fine beginning made in Muncie by the new pastor, Rev. Arthur W. McDavitt. A good Easter service was enjoyed. A large audience attended, and 169 were in Sunday school. Ten new members united with the church. * * **St. Paul, Minn.**—This church, after a period of inactivity, has been reorganized and revived, under the ministry of Rev. Harry E. Nelson, recently of the Christian Church. Mr. Nelson is a young man, and this is his first "city church." All departments are alive. Prospects bright for the future. * * **Racine, Wis.**—The Mid-West Superintendent supplied the Racine pulpit every Sunday in April. Audiences were good, and interest splendid. This is a delightful church, wide awake, and aggressive. They hope soon to have a settled minister.

Luther Riley Robinson,
Mid-West Superintendent.

Church News and Interests

PERSONAL

Mr. Frank D. Willis of West Frankfort, Ill., has recently sent the Publishing House a copy of "An Apology for Believing in Universal Reconciliation" and "A Scriptural Exhibition of the Mighty Conquest and Glorious Triumph of Jesus Christ over Sin, Death and Hell," both by Rev. Samuel Hutchinson and published in Norway, Maine, 1827, 1828, a copy of the "Sabbath School Assistant," by William R. French, printed in Portland in 1852, and a copy of "Old Christmas" by Washington Irving.

Rev. A. Gertrude Earle, Rev. Almira Cheney and Mrs. James Vallentyne are among the delegates of the W. N. M. A. at the Vassar College Conference on World Relations which begins June 14.

Dr. George E. Huntley, president of the General Sunday School Association, has postponed the trip he had planned to California for the first part of May. The California State Convention of Universalists has been postponed on account of quarantine regulations against hoof and mouth disease.

Rev. E. V. Stevens of Saugus, Mass., has been spending three weeks in the Middle West, at his former home, arranging for shipping his household effects to his new field of work.

Mr. R. O. Streeter, a grandnephew of Rev. Sebastian and Rev. Russell Streeter, is living at 61 Gaston St., Atlanta, Ga.

Rev. John M. Ratcliff began his pastorate at Beverly and Essex, Mass., on Sunday, May 4. A large congregation greeted him at each place. The Beverly papers carried on the following day a splendid account of the initial sermon and of the man himself.

Dr. Leroy W. Coons, Superintendent for Massachusetts, preached on May 4 in Attleboro, on May 11 in Stoughton. On May 18 and 25 he will occupy the pulpits of Mr. Leavitt's church in Worcester and at Brockton.

Rev. and Mrs. Fenwick L. Leavitt of All Souls Church, Worcester, are in Rochester, Minn., for three weeks, called there in the hope of finding health for their daughter in the medical and surgical skill of the Mayo Institute. During his absence Mr. Leavitt's pulpit and Sunday school work are cared for by Drs. van Schaick, Coons and Lowe.

On Wednesday, May 7, at Crane Theological School, eleven young men and two young women, pupils of Dr. Frank O. Hall, appeared in the annual prize reading and speaking contest. The judges were Victor A. Friend, president of the Massachusetts Universalist Convention, Mrs.

Sarah Merriman Powers, a graduate of the Leland Powers' School of Expression, and Dr. L. W. Coons. The winners of first, second and third places in that order were: Mr. C. A. Long, Mr. C. P. Brocco and Mr. D. H. Robbins. The winners of the first and second prizes are both from Reading, Pa., the winner of the third prize is the son of our Universalist minister in Lawrence, Mass.

Rev. Charles E. Butterworth, pastor of the church in Brockton for the past two years, completed his work on May 4, and with his family and a number of friends from Brockton and Easton, is leaving for the far West. Mr. Butterworth has had a very successful pastorate in Brockton. His purpose is to continue his ministry in the state of Washington. Our people in Tacoma, Seattle or Spokane would find him a helpful leader and a friend.

At a recent meeting of the Women's Benevolent Society of the Murray Universalist Church, Attleboro, Mass., Mrs. Emma H. Pennoyer was presented with a solid green gold wrist watch as a token of love and appreciation.

California

Pasadena.—Rev. Carl F. Henry, pastor. It was our best Easter, because it was the first in the beautiful new church, and everybody was lifted up by the great meaning of the day, and most were happy because they have been generous. Six new members were received. The little play, "His Spirit Lives," was excellently done at the church school hour under the direction of Mrs. Mabel Young Shrader. The morning congregation filled nearly every sitting and in the evening the presence of more than one hundred Knights Templars made it necessary to bring in chairs. The Women's League has completed an unusually successful year under the leadership of Mrs. H. M. Gragg and the church school has steadily gained. The financial secretary's report at the annual business meeting on April 16 probably never was equaled in the life of the parish, that extends over thirty-seven years. Notwithstanding contributions amounting to about $100,000 for building purposes in the last two years and a marked increase in the annual budget, all current bills are paid and there is a balance in the treasury; and enough has been pledged to carry us through the new year, leaving us free to contribute something to philanthropies and missions and the work of the conventions and to pay something to reduce the mortgage debt. Prof. R. L. Daugherty, who has been president of the trustees during the exacting period of building, declined re-election and retires, having earned the gratitude of all by his efficient services. Mr. H. H. Gates has been chosen in his stead. Prof. Wm. W. Michael, a Tufts man and now on the faculty of California Institute of Technology, and Mr. Burritt S. Allen, an alumnus of the University of Iowa, are the new trustees. Prospects are most encouraging; new hymn books are on the way; we are united and happy in our ennobling faith, and the *Universalist Leader* gets better and better every day.

Connecticut

Norwich.—Rev. A. N. Foster, pastor. The Sunday afternoon vesper services of the past season have been of unusual appeal, using lighted candles in place of electricity, and with the processional and the recessional by the vested choir. The closing vesper dramatized three hymns: "Angels of Light," "Father, in Thy mysterious Presence kneeling," and "We've a Message to give to the Nations." Our Easter sunrise service by the Y. P. C. U. was attended by twenty-six of our workers. At the State Convention of the Young People's Christian Union on May 3 at Hartford, the Norwich Union won the beautiful new State banner in the efficiency contest for points in membership, attendance at devotional meetings, etc. The banner was displayed at our Sunday services.

Stamford.—Rev. Edward A. Lewis, pastor. Twelve new members were received on Easter—the largest number received in several years. The Clara Barton Guild recently staged a minstrel show from which they cleared about $200 and generously turned over $100 to the parish treasurer. A men's organization known as "The Forensic Club" was formed two months ago and is steadily growing. Thirteen teams of workers started out April 27 on a systematic visitation campaign. At our annual meeting it was voted to increase the pastor's salary $200 in appreciation of the work which he is doing.

Kansas

Junction City.—Rev. A. W. Altenbern, pastor. The Social Circle has been unusually active since the first of the year, serving a public supper St. Patrick's Day, three meals to the Topeka District Presbyterial in session here April 3 and 4, and the annual Junior-Senior high school banquet April 11, besides the regular monthly parish suppers. The dining room has been refurnished with new round top tables and the kitchen equipment has been increased by the addition of a big gas range, another sink and many new dishes and utensils. The stairway leading to the dining room has been changed and enlarged to facilitate the handling of crowds. The newest and most interesting feature about the work of the church has been the conducting of a successful week day religious school since last fall. The first six grades in the public schools are dismissed for one quarter day, each week, two grades at a time, for the purpose of attending the school of the parents' choice for religious education. Three experienced teachers have given their services gratis for the promotion of this work. On the evening of May 7 the twelve co-operating churches, simultaneously, held demonstrations to give the public at large an opportunity to become acquainted with what has been attempted and what has been done. The minister, besides being secretary of the Ministerial Union, was elected secretary of the Board of Religious Education, composed of the minister and one lay representative from each church conducting a school. Each class of each school is visited once every six weeks by a member of the official visiting committee to see that the work is kept up to the required standard. The young people's organization has been revived and just at present is one of the livest bodies in the church. Under the leadership of Mrs. Altenbern a new plan of organization was adopted. The young people meet for lunch every Sunday evening in the church and conduct their affairs after the fashion of luncheon clubs, with greatly increased interest and attendance. The minister preached a special series of sermons during Lent, one of which was requested for publication by the local daily. The Sunday evening lectures are being continued. Fourteen new members were received at Easter, and there was one christening. The offering was $300. The regular morning service May 4 was broadcast from Station KFKB.

Maine

Biddeford.—Rev. Sidney J. Willis, pastor. In February a fire caused considerable damage to the kitchen, serving-room and auditorium, but the property was well insured and all necessary repairs were soon completed. During the summer vacation the church is to be redecorated throughout and other improvements are contemplated which will make it the most attractive church property in the city. Easter was fittingly observed with large attendance and a $200 offering. At the communion service three members were received.

Rockland.—The special series of Lenten sermons by the pastor resulted in deepened interest and large congregations. The sermon on "The Bible and Public Schools" was given before a large congregation on March 23, and repeated, after more than one hundred requests had been received, on April 13 before an audience of 500. The sermon was given wide publicity by the newspapers. On Holy Thursday night nine new members were received, five coming from the Y. P. C. U. Easter was a joyous occasion. The Y. P. C. U. sunrise service, the Easter church service with a splendid program of Easter music, the christening of seven children and the sermon, "He is Not Here," the Sunday school exercises under the direction of Mrs. Lillian S. Coffing, the musical director for the church school, and the vesper service, when the choir rendered the cantata "Immortality," made it a day long to be re-

membered. Our pastor, Rev. J. M. Ratcliff, completed his services with this parish on April 27 and becomes pastor at Beverly, Mass. Mr. and Mrs. Ratcliff received many expressions of the appreciation of their services to both church and community during their residence in Rockland. On Monday, April 28, the Y. P. C. U. gave a farewell social in their honor, at which young people from all churches of the city were present. Mrs. Ratcliff received flowers and Mr. Ratcliff a gold knife from these young friends. The parish reception was held on Tuesday, April 29, in which different churches and community organizations united. The Chapin Class, through its president, Miss Lucy Rhodes, presented Mrs. Ratcliff with a case of silver ware, and the chairman of the trustees, W. D. Talbot, on behalf of the parish presented Mr. Ratcliff a handsome gold watch. Mr. Ratcliff leaves our parish in splendid condition. The budget for 1924-25 has been raised, each organization has its program well started for the coming year, and there is best of harmony among all groups. Steps are being taken to secure a pastor immediately.

Fairfield.—Rev. Roderick J. Mooney, D. D., pastor. After being closed for five years services were resumed in this church on the first Sunday in April. The average attendance at the morning services for April was 201, at the evening services 135. We have a growing Sunday school and Y. P. C. U. Many things had to be done to get the church into working order. A new electric blower for the pipe organ has been installed. The lavatories have been reconstructed, furnaces overhauled, doors looked after. The latest Sunday school hymnals have been provided for the Sunday school. May 4 twelve adults were baptized and thirteen adults received the right hand of fellowship. The Ladies' Circle kept up their organization all through the period of depression. At their recent Easter sale and dinner they cleared $200.

Massachusetts

South Weymouth.—Rev. W. D. Veazie, pastor. On Sunday, May 11, Wessagusset Lodge A. F. and A. M. attended a special service in our church. Mr. Veazie preached the sermon. Rev. L. W. Attwood, a former pastor, assisted in the service, as did Rev. Earl E. Story, a local minister. Our cause is thriving in South Weymouth. It is our intention to considerably repair our church building this summer. We are also considering the purchase of a parsonage.

Attleboro, Murray Church.—On Monday, April 28, the Mission Circle held its annual meeting at the home of Mrs. William J. Luther. The following officers were elected: President, Mrs. Harry Kent; secretary, Mrs. Ezra Smith; vice-president, Mrs. Wm. J. Luther; treasurer, Mrs. Aravesta Paul. The Ladies' Benevolent Society has had a prosperous year under the leadership of Mrs. Emily L. Richardson, who has at the same time continued as supervisor of the church school. The annual meeting of the society was held on May 1, and officers elected as follows: President, Mrs. William Joslin; vice-president, Miss Charlotte Smith; corresponding secretary, Mrs. Josephine Hammond; treasurer, Mrs. J. L. Sweet; assistant treasurer, Mrs. Lester Nerney. Before the meeting a May luncheon was served by a committee of which Mrs. C. H. Pennoyer was chairman. This society works not only for Murray Church, but for the local hospital and other philanthropic societies as well. The Murray Men's Minstrels met with even more than their usual social and financial success this year. Their show was given in Murray Hall on the nights of April 24 and 25. The members of the Men's Class are glad to have their teacher, Mr. J. L. Sweet, with them again. Mr. and Mrs. Sweet have just returned from a Mediterranean trip. On Wednesday, April 30, the teachers and officers of the church school held their last monthly meeting of the season. After discussing a fine supper, they listened to a lecture by Rev. Marion Bratcher, of Brown University. Professor Bratcher has recently completed a very successful course in Bible Study here. Almost one-half of the class, which represented every church in the city, were Universalists. Rev. C. H. Pennoyer closed his pastorate here the last Sunday of April. The pulpit is being supplied through May and June. All of our efforts now are centered upon the State Convention, which meets here May 20-22. The occasional sermon will be given by Rev. G. E. Leighton of Somerville. The speakers at the banquet on Thursday evening will be Mrs. Grace M. Poole, president Massachusetts State Federation of Women's Clubs, and Rev. Charles F. Patterson of Arlington. Meals at fifty cents each are to be served in the Congregational church near by. The banquet at $1 per plate will be held in Murray church. Beginning at 10 o'clock on Tuesday morning there will be almost continuous sessions until Thursday night. Each parish is entitled to three delegates and as many visitors as wish to come. We are preparing for a large attendance. An excellent program has been prepared and a profitable session is anticipated.

Minnesota

Rochester.—Rev. E. M. W. Smith, pastor. The annual birthday party was recently held in the church parlors. The tables were very attractive with their silver and glass candelabra with red candles. One hundred sat down at one time to a bounteous supper. A pleasant social hour followed and the proceeds were approximately $58. On Easter Sunday the church was beautiful with Easter lilies and potted plants. The double quartet gave inspiring music and the sermon by Rev. E. M. W. Smith was full of comfort and cheer. The grandson of a long time trustee of the church, C. E. Callaghan, was christened. The Easter offering was about $150.

Pennsylvania

Girard.—Rev. Herbert H. Graves, pastor. The Easter services of church and Sunday school were largely attended. The choir sang the cantata "Christ the King" at the church service, and six members were received. Congregations are generally good, and the Sunday school has been steadily increasing for the past three years. An addition is soon to be built to the church to be known as the Eliza J. Rockwell Sunday School Memorial. This is made possible by the daughters of Mrs. Rockwell, Mrs. Ida Hart and Mrs. Emma Luce, who are subscribing very liberally to the project. The trustees have signed a contract for a new pipe organ to be installed by June 15. The Girard church entertains the State Convention next fall.

Rhode Island

Woonsocket.—Rev. E. Dean Ellenwood, pastor. We received eighteen new members on Holy Thursday evening, and had six christenings. Congregations filled the church at both morning and afternoon services on Easter Sunday, and our Easter offering was $800, with an offering of $40 in the Sunday school for our American missionary work of the General Sunday School Association. On May 1, twenty-seven members of our church attended the "May Breakfast" served by the women of the Cumberland Four Corners Chapel, ten miles from Woonsocket, and most of them were there before seven o'clock.

* *

CHURCH MEMBERS REPORTED IN 1924

Previously reported	1,451
Woonsocket, R. I.	18
Pawtucket, R. I.	10
Girard, Pa.	6
Biddeford, Me.	3
Rockland, Me.	9
Meriden, Conn.	16
Pasadena, Cal.	6
South Weymouth, Mass.	3
Fairfield, Me.	18
Rochester, N. Y.	18
Junction City, Kan.	14
Cambridge, Mass., Porter Square	17
Lower Salem, Ohio	3
Dexter, N. Y.	2
St. Johnsbury, Vt.	1
Methuen, Mass.	3
Total	1,598

* *

CHRISTENINGS

Previously reported, 164. Woonsocket, R. I., 6. Rockland, Me., 7. Rochester, Minn., 1. Junction City, Kan., 1. Dexter, N. Y., 1. St. Johnsbury, Vt., 1. Total, 181.

CENTENNIAL OBSERVANCE AT METHUEN, MASS.

More than a year ago, the parish at Methuen, Mass., began preparations for the centennial of the organization of the parish. Certain objectives were chosen, such as the putting of the church property in thorough repair, the instruction of the young people in the history and doctrine of the Universalist Church, and adequate festivities to make the anniversary memorable in the minds of all interested.

During the vacation last summer the first step was taken, when the church was painted inside and outside, electric lights installed, and minor repairs made. This was done under the direction of the parish and paid for by some accumulated funds and a thank offering made by the people on the first Sunday of services in the fall.

Beginning on the first Sunday that the Sunday school was in session in September, and continuing all winter, lessons have been given by the minister and the superintendent on the history of the local church and of the denomination, on the architecture of the church building, and the Essential Principles of Universalism.

Early in January the Centennial Committee began its meetings and the program was mapped out. As the real anniversary fell on the 17th of April and as that was in this year of grace, 1924, also Holy Thursday, it was decided to begin the celebration with a service of profound religious significance. A large congregation assembled on that evening to listen to a sermon by our General Superintendent, Dr. Lowe, and to participate in the communion service. Several members were received. The beautiful interior of the church was at its best on this occasion, with simple decorations of palms and white flowers, and the hour was made impressive by Dr. Lowe's stirring words and the appropriate music. Three ministers from neighboring churches were present and partook of communion with us.

On Easter Monday the young people of the Sunday school gave a dramatic entertainment under the direction of Mr. Seaver R. Gilcreast, superintendent.

The fol'owing Friday evening the Centennial Banquet was held in the Baptist vestry, the ladies of that church catering. A large and happy company sat down to a bountiful meal. Former ministers of the parish and descendants of the charter members were guests of honor. These included Rev. A. F. Walch of Augusta, Maine, Rev. A. J. Torsleff of Rutland, Vt., Rev. W. R. Libby of Andover, Mass., Rev. C. G. Robbins, D. D., of Lawrence, Mass., Mr. I. C. Brown of Methuen, and Mr. True Worthy White of Arlington, Mass. The minister of the church, Rev. A. Gertrude Earle, acted as toastmaster and called on the visiting ministers for remarks.

Letters were read from Rev. Robert T. Polk, D. D., and Rev. Hervey H. Hoyt, expressing regret that they could not be present and sending congratulations and good wishes. Letters were also received from former members unable to be present. One letter from Mrs. Annie Neal Kendall of Portland, Oregon, contained a check for $100. The evening was farther enlivened by community singing under the leadership of Dr. Robert Farquhar of Lawrence. An unexpected feature was a poem by Mr. Seaver R. Gilcreast, "composed and read for the Centennial Banquet, April 25, 1924, as an expression of what the Church of To-day sees in its Pastor."

Sunday, April 27, was the great day of the anniversary gatherings. The historical address was given by Mr. Walter L. S. Gilcreast, long a member of the church and at present clerk of the parish. Mr. Gilcreast, in his address, referred to the fact that Mr. John Low, who was present, had been a faithful attendant at the church services for sixty-four years. Rev. A. Francis Walch preached the sermon. Many former members of the congregation from out of town were present. In the evening, the Historic Pageant written and directed by Mr. Seaver R. Gilcreast and Rev. A. Gertrude Earle was given before an audience that crowded the church to the doors, many standing throughout the evening. The pageant began with a scene depicting the meeting of Murray and Potter and then traced the history of the local parish in nine scenes ending with the "Church of the Future," in which all members of the Sunday school appeared, led in procession by the Spirit of the Universalist Church, between two lines of their elders bearing candles and representing the light of the past. The action was accompanied by music by the quartet of the Church of the Good Shepherd, Lawrence. The costumes, faithful to the scenes represented from 1770, down through 1824, 1840, and 1861 to the present, added greatly to the effect. The Spirit of the Universalist Church wore symbolic robes of white and purple with a gold crown. The service closed with a stirring address by Rev. L. W. Coons, D. D., State Superintendent. In simple and direct fashion he brought home to all present their responsibility for the years that are to come. Long after the benediction had been pronounced, people lingered for still further greetings and for congratulations to the participants in the pageant.

Thus ended the celebration of the Centennial of the Universalist Church of Methuen and already the people of the church and its auxiliaries are busy beginning to make the history of the second century.

* *

W. N. M. A.

The Women's National Missionary Association has on hand a supply of the Reports of the Washington Convention of the Woman's National Committee for Law Enforcement, containing addresses by President Coolidge, Attorney-General Stone, Secretary of Navy Wilbur, and by many others. Every woman in the United States should know what fifteen hundred women from thirty-nine states acccomplished at this Convention. Price 10 cents per copy.

Notices

CAMP MURRAY

Northfield, Mass., July 14-22, 1924

For girls and young women of the Universalist Church, in connection with

Conference of Women's Foreign Missionary Societies

Board and tent room, $12. Registration fee, $2.
Send application for registration to

Miss Georgene E. Bowen, Camp Leader,
183 *Weybosset St., Providence, R. I.*

* *

SOCIAL WELFARE DEPARTMENT COMMISSION

The Commission of the General Convention Department of Social Welfare will meet in one of the rooms of Murray Universalist Church, Attleboro, Mass., Wednesday, May 21, 1924, at 3 p. m. The New England members who are within more reasonable distance are specially urged to be present.

Charles H. Pennoyer, Director.

* *

MASSACHUSETTS UNIVERSALIST CONVENTION

The sixty-fifth annual session of the Massachusetts Universalist Convention will be held in the Murray Universalist Church, Attleboro, May 21-22, 1924, convening at 7 p. m., on Wednesday.

"The Council shall consist of the ordained clergymen in the fellowship of the Convention . . . of life-members resident in the state, of three lay delegates from each parish in fellowship, which delegates must be legal members of the parish they represent; and of the officers of the Convention."

Leroy W. Coons, Secretary.

Invitation

The Murray Universalist Church of Attleboro cordially invites the Universalists of Massachusetts to the annual session of the conventions, May 20, 21 and 22, 1924.

Visitors and delegates wishing entertainment should communicate with Miss Alice I. Wetherell, 32 Sanford St., Attleboro, stating whether they wish to stay one, two or three nights. Lodging and breakfast will be provided free.

The banquet tickets for Thursday night, May 22, will be $1, and places can be assured for those only who order and pay for their tickets in advance. For banquet tickets, apply to William J. Watson, 205 Sanford Building, Attleboro.

All entertainment and banquet reservations should be made not later than May 17, otherwise assurance can not be given of adequate accommodations.

Harold E. Sweet, Moderator.

* *

UNIVERSALIST HISTORICAL SOCIETY

The 90th annual meeting of the Universalist Historical Society will be held at 2.30 p. m., on Tuesday, May 20, 1924, in the Charlestown (Mass.) Universalist Church.

Rev. Lee. S. McCollester, D. D., will speak in commemoration of the Centenary both of the entrance into the Universalist ministry in 1824 of Thomas Farrington King (1797-1839), one of the founders of the Historical Society, and the birth of his son, Thomas Starr King (1824-1864), both formerly ministers of the historic Charlestown church.

Special Guests: Representatives of the King and Starr families, and of families identified respectively with the Charlestown Universalist Church in the '30's and '40's, and the Hollis Street Church in the '50's.

The public are cordially invited.

Hosea Starr Ballou, President.
Vinton A. Sears, Secretary.

MASSACHUSETTS UNIVERSALIST COMRADES

A special meeting of the State Chapter will be held at 5 p. m., Thursday, May 22, 1924, at Attleboro, on the final day of the Massachusetts Universalist Convention. National President Friend will lay before the men plans for the National Order and the State Chapter to be of use in co-operating with the local organizations through a lecture bureau, etc. Just what local officers and men have been looking for. Come!

James D. Tillinghast, Secretary.

* *

WANTED!

Sixty persons, or groups of persons, to become responsible for one hundred dollars each, to be paid before Sept. 1, 1927, the date set by the Women's National Missionary Association for the completion of the Sinking Fund. Pledging at the May Convention, the 21st, at Attleboro, Mass.

The Woman's Universalist Missionary Society of Massachusetts.

Isabella S. Macduff,
Special Committee and Chairman of Finance Committee.

* *

MASSACHUSETTS FELLOWSHIP COMMITTEE

The following ministers have been dropped from fellowship for entering secular business: L. M. Clement, F. A. Mooney, L. G. Morris, F. A. Taylor.

Harry E. Adams, Secretary.

* *

W. U. M. S. OF MASSACHUSETTS

Official Call

The thirty-ninth annual meeting of the Woman's Universalist Missionary Society of Massachusetts will be held in the Universalist Church, Attleboro, on Wednesday, May 21, 1924, at 10 o'clock a. m., for the election of officers for the ensuing year, and for the transaction of such other business as may legally come before the meeting.

A. Louise Barker,
Recording Secretary.

Each Mission Circle and each Senior Clara Barton Guild in Massachusetts is entitled to one delegate for every ten members or fractional part thereof, besides the president and secretary, who may be delegates *ex officio*. Each Junior Clara Barton Guild is entitled to one delegate for every twenty members or fractional part thereof, beside the president and secretary, who may be delegates *ex officio*.

* *

UNIVERSALIST SABBATH SCHOOL UNION

In accord with Article 12 of the By-laws of the Union, announcement is given, through a letter to the pastor, superintendent and director of each school in the Union and through announcement twice in the *Universalist Leader*, of the proposed change of Art. 1 (Name) of the By-laws of the Universalist Sabbath School Union, to read :

The name of this organization shall be the "Universalist Church School Union."

At the annual meeting of the Union at the Roxbury Universalist Church, Roxbury, at 5.45 p. m., May 28, this change will be voted on, and if passed petition will be made to the State Department for proper legal recognition.

Elbert W. Whippen, President.
Dora J. Brown, Secretary.

* *

NEW HAMPSHIRE FELLOWSHIP COMMITTEE

On April 2 license for three years as a lay preacher was granted to Henry H. Metcalf.

On April 17 Mrs. Wenonah Stevens Abbott was ordained to the Christian ministry.

Frank W. Whippen, Secretary.

* *

FERRY BEACHERS AND FRIENDS

Stop! Look! Read!

Twelfth Annual Sale of the Ferry Beach Park Ladies' Aid in July.

Useful and fancy articles solicited.

Address after July 1,

Martha J. Marshall,
Old Orchard, Maine.

Ferry Beach Park.

CONVENTION OF GENERAL SUNDAY SCHOOL ASSOCIATION

The twelfth annual Convention of the General Sunday School Association will be held at Ferry Beach, Maine, July 6-12.

Sunday, July 6. 10.30 a. m. Preaching service, Occasional sermon, Dr. John Smith Lowe. 2 p. m. Sunday school. 3. Address, "Christianity in Japan. Rev. Hazel I. Kirk. 7.30. Devotional Meeting on the beach.

Devotional service every week day at 8.10 a. m.

Institutes—Rev. F. W. Gibbs: "The Bible and the New Age," 8.30 a. m. July 7, 8, 9, 10 and 11.

Miss Mary Slaughter: "Pageantry," 9.30 July 7, 8, 9 and 10. "The Junior Pupil," 9.30 July 11, 8.30 July 12.

Miss Grace Elliott: "Missionary Education," 9.30 July 7.

Miss Helen Hanscom: "The Little Folks," 10.30 July 7, 8 and 9.

Mr. Carl A. Hempel: "The Recreational Program," 10.30 July 7 and 8.

Miss Janet H. Wolfe: "Girl Training," 11.30 July 7, "Boy Training," 11.30 July 8.

Miss Elizabeth Randall: "The Intermediate Problem," 11.30 July 7 and 8, 8.30 July 12.

Dr. George E. Huntley: "The What and the How in the Sunday School," 11.30 July 7 and 8.

Prof. B. W. Brotherston: "The Social Theory of Religious Education," 9.30 July 8, 9, 10 and 11.

Mrs. Stella Marek Cushing: "Music in the Sunday School," 10.30 July 9, also assisting Dr. Huntley July 8.

At 7.30 p. m.: July 7, A Jolly Good Time. July 8, Stereopticon Talks. July 9, lecture, "How We Answered the Call of the Wild," Rev. Manley B. Townsend. July 11, Minstrel Show for the benefit of the Ferry Beach Park Association. At 7.50 July 10, Pageant followed by Camp Fire.

Address, "Universalism in Japan," Rev. Hazel I. Kirk, 9.30 a. m. July 12.

Business meetings: 11.30 a. m. July 9, 10.30 a. m. and 2 p. m. July 10, 10.30 a. m. July 11.

Details in regard to expenses (which are very low) may be obtained from Rev. Elmer D. Colcord, 43 Berkeley St., Springfield Mass. Reservations should be made at the earliest possible date.

* *

CALIFORNIA UNIVERSALIST CONVENTION

Certificate of license for one year granted to Rev. John Milton Scott, formerly of the Unitarian Fellowship.

Frank Lincoln Marrey, Secretary.

* *

MASSACHUSETTS UNIVERSALIST SUNDAY SCHOOL CONVENTION

The annual meeting of the Convention of the Massachusetts Universalist Sunday School Association will occur May 20, 1924, at the Attleboro Universalist Church.

Begin now to make your plans to attend.

William Dawes Veazie, Secretary.

* *

ANNUAL AND PUBLIC MEETING

W. U. M. A. of Rhode Island

The sixteenth annual Convention of the Women's Universalist Missionary Association of Rhode Island will be held Thursday, May 29, 1924, at the new Church of the Mediator, Elmwood Ave., Providence, for the election of officers, the changing of Art. 4, Sec. 1, of the Constitution to read two vice-presidents, instead of one, and all other business.

The morning session will open at 10.30, with lunch served by the Mediator Circle during intermission, followed by addresses and music in the afternoon. The public is most cordially invited.

Laura E. Hoag, Secretary.

Obituary

Thomas E. Lindsay

Mr. Thomas E. Lindsay, a loyal and earnest member of the Roxbury, Mass., Universalist church, passed to the eternal home on Palm Sunday after months of increasing weakness and pain. When at home Mr. Lindsay was always in his pew as a devout worshiper and when as a traveling man he found himself in a strange city he always sought his own Universalist church, and thus the circle of his friendship was widened. His Universalism was a real source of power to him. He was a member of the Universalist Comrades, the Universalist Club, the Masonic Fraternity, and to them all he brought loyalty and good-will. Our sympathy goes out to Mrs. Lindsay in her bereavement and our church in the loss of this good soldier of Jesus Christ. Funeral services were held from his home church Tuesday of Holy Week, conducted by his pastor, Rev. Stanley G. Spear, and attended by a large number of his friends.

Mrs. Xury Lewis

"Were every one for whom she performed some loving service to bring a blossom to her grave, she would sleep beneath a wilderness of flowers." This tribute might fittingly have been paid to the life of Mrs. Xury Lewis, which closed in peace after loving and beautiful service to mankind for more than fourscore years, in Canton, N. Y., March 22, 1924, in the ninety-second year of her pilgrimage.

For forty-seven years of her widowhood she was loved and honored as she and her husband had been for twenty-one years preceding his death. The early days of rural life in northern New York called for a wide and varied exercise of neighborliness in its highest development, and it was never developed more highly than in these two.

For many years a procession of students passed through her house, finding it not merely a boarding place but a home. In them she felt a vital and a permanent interest.

She was not a member of the Universalist Church, but was interested in its welfare and was ever ready to assist it.

The funeral services were conducted in her old home, by Rev. Richard Eddy Sykes, D. D., who had known her from his boyhood, assisted by Rev. S. F. Johnson, of Canton, a friend for many years.

H. A. H.

Donald A. Nicholson

Marseilles, Ill., has lost through death one of its oldest citizens, a pioneer and Civil War veteran. Donald A. Nicholson was born in 1834 and died May 1, 1924. He was born in a British military fort in Canada, his father being at the time a captain in the British army. The father afterward became a minister and moved to this state and county. Uncle Dan, as he was familiarly known, served four years in the Union army in the Civil War, and was discharged a captain. All his married life and until his death, sixty-seven years, his home was in the same house. He held one city office for fifty-seven years.

Mr. Nicholson was a member of our church here, having joined in its early days. He was highly respected by the whole community. The funeral service was held in the church, conducted by the pastor, Rev. Edward M. Minor. His comrades of the G. A. R. conducted the service at the grave.

Jefferson J. Merrill

Mr. Jefferson J. Merrill, a highly respected citizen of Saco, Me., and a member of the Biddeford, Me., Universalist church, died April 9 after a few days illness.

Mr. Merrill was born in Milton, Maine, Oct. 4, 1861. For many years he resided in South Paris, moving to Saco about five years ago. Although not physically strong or able to enter into many of the community activities, he won the confidence and good will of a host of friends because of his uprightness of character and kindly interest in all worthy causes. Besides the widow he leaves one son, Harold I. Merrill, a student at Crane Theological school.

Funeral services were held at the home April 11, Rev. Sidney J. Willis officiating, the burial being in South Paris, Me.

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erals

Crackling

A motorist speeding through a country neighborhood killed a hen. He stopped and pressed a two-dollar bill into the hand of little Edna, who was on her way to neighbor Reed's. Edna ran and told her mamma of her good fortune.

"Well," said her thrifty mother, "put the money in your bank and I will cut the hen's head off so we can eat her."

"Perhaps, mamma," said Edna thoughtfully, "as long as we have the money we had better let the Reeds eat the hen. It was their hen."—*Boston Transcript.*

* *

Small Mary returned again and again to the swing on the public playground. At last the supervisor remarked:

"I guess you don't have a chance to swing at home, do you, Mary?"

"Oh, yes! I have a chance, but I haven't any swing."—*The Christian Advocate.*

* *

"I see yo' is cleanin' house," remarked Mrs. Johnsing.

"Yes," said Mrs. Marsh Green: "dey is nothin' lak movin' things 'round once in a while. Why, Ah jes' come across a pair ob slippers under de bed dat Ah hadn't seen foh five years."—*Boston Transcript.*

* *

A little boy had to write an essay on the moth and his father sent him to the library for books on his subject. On his return the father asked him what he found and he said, "Advice to Expectant Mothers" and "What Every Young Mother Should Know."

* *

Sir Harry Brittain, M. P., thinks that something might be done to improve railway sandwiches. If they could only give them a coat of varnish after they leave the sandwich foundry they would be much easier to dust each week.—*Punch (London).*

* *

"Alfred," said his mother in a low, tense voice, "if you disobey me, I will spank you right here on the street."

The little fellow looked up. "Mother," he inquired with interest, "where would you sit?"—*Boston Transcript.*

* *

"You'd better marry me, darling. Eligible men are scarce."

She (reflectively): "I suppose I could offer that as an explanation."—*Punch (London).*

* *

A $1 bill lasts about six months, says a United States Treasury statement. How do they manage to do that?—*Arkansas Thomas Cat.*

* *

Glee Clubber: "What I want to know is, am I a bass or a baritone?"

Coach: "No, you are not."—*Yale Record.*

* *

The Prince's hope lies now in the possibility that some naturalist can cross a horse with a Morris chair.—*Detroit News.*

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